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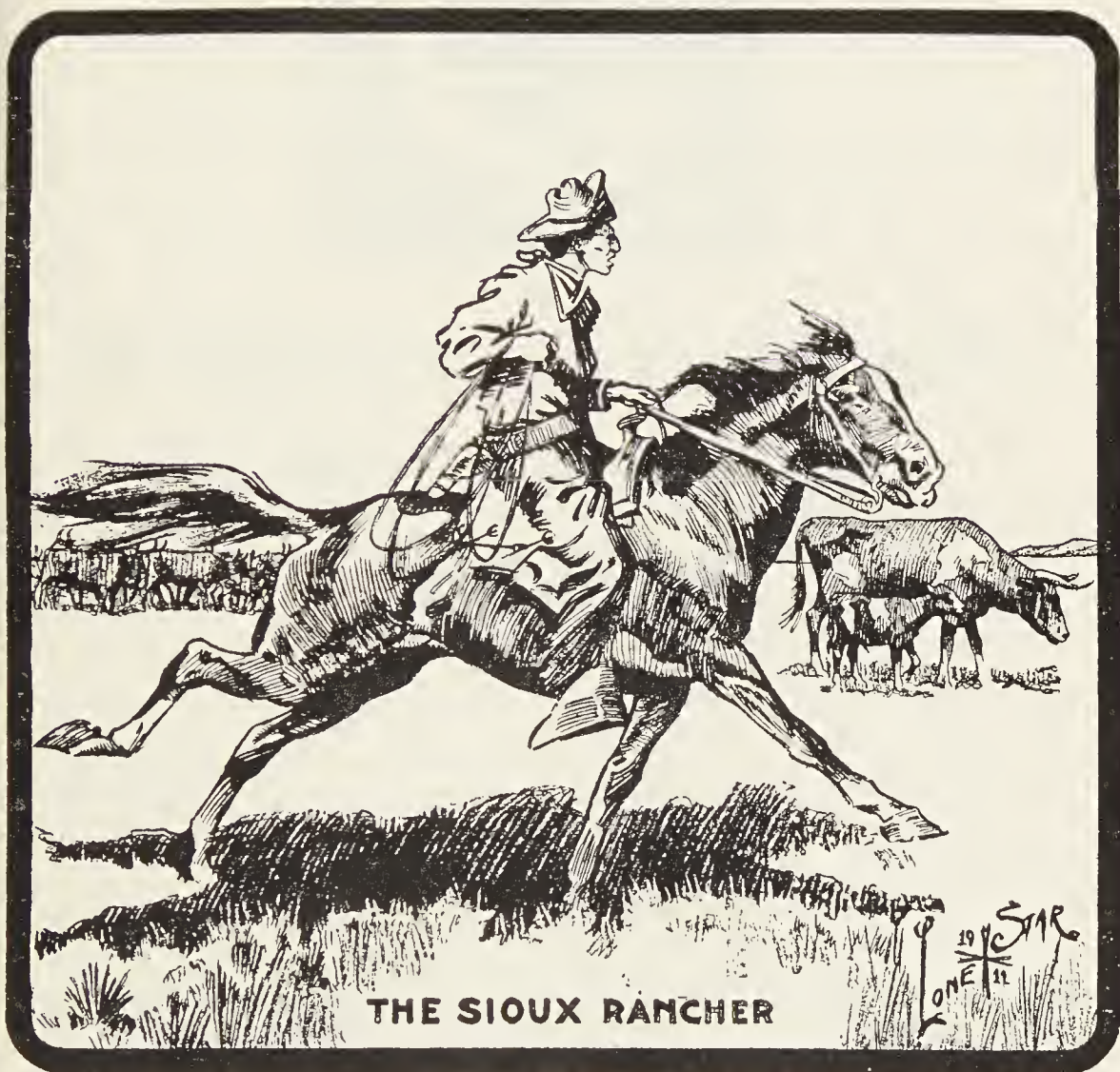
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THE RED MAN



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A magazine issued in the interest
of the Native American
by Carlisle



The Red Man



Volume Four, Number One

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THE RED MAN is a production of the CARLISLE INDIAN PRESS, a department of the United States Indian Industrial School, located at Carlisle, Pennsylvania. The mechanical work is executed by apprentice-students under the direction of the Instructor in Printing. The borders, initial letters, sketches, headings, cover pages, etc., herein shown are the work of our Native Indian Art Department under the supervision of Angel Decora-Deitz.

The publication aims to place before its readers authentic reports from experienced men and women in the field, or investigators not connected with the government service, which may aid the reader to a fuller understanding and broader knowledge of the Indian, his Customs, Education, Progress, and relation to the government. The institution does not hold itself responsible for, and need not necessarily agree with, the opinions expressed in its columns.

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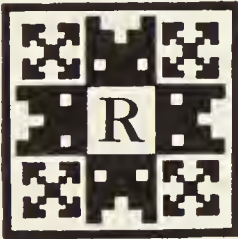


THE RED MAN



The American Indian Conference: By F. A. McKenzie.

Editor's Note: The recent tentative organization and the coming meeting October 12-15 of the American Indian Association, is epoch-making in Indian Affairs. It is the first tangible and united effort toward Indian advancement and uplift that has been made by the Indians themselves. It marks an advance step in Indian civilization. Let every Indian respond. Particularly, let the Indians who have to their credit real accomplishment, enter this movement for Indian Advancement. Indians in business, mechanics and farmers, professional men or those in any other walk of life, should become members of the Association and attend the first Conference in Columbus, Ohio. The whole nation will watch this movement with interest. It is up to the Indians to make it succeed. United effort, with the one idea uppermost of service to the race, will bring results. Let Sioux and Apache, Cheyenne and Pima, Seneca and Cherokee, pull together. This is a conference of Indians from every state for the aid and benefit of the whole race of Native Americans.



RECENTLY I was told of a young man, an Indian, who is studying at an advanced school for the express purpose of preparing himself to protect the less fortunate of his race. No worthier object could be pursued by any man. To lose self for the good of others is the secret of Greatness. In this sense all men can be great, all men should be great. Of course not all can hold high position or be given great distinction. The greatest of men do not seek distinction. How much can we do, not how much can we get, is the thought uppermost in our minds as we grow to our highest selves.

It is this spirit of service which will make valuable the first Conference of the American Indian Association, to be held on the campus of the Ohio State University in Columbus, from the 12th

to the 15th of next October. The spirit of Carlisle has found response in the hearts and minds of former Carlisle students and in the hearts and minds of other Indians who have had larger opportunities than others of their brothers and sisters, and they are planning to meet together that they may talk over how they may help to save the native race of America. Their power will consist in their unity of spirit and their soundness of judgment.

Never before has the American race attempted to overlook all differences of tribes and to gather from every section in a serious effort to understand each other and to state before the world both their rights and their duties. If all the Indians who can will attend the Conference, and will hold to the high ideals suggested in the call, history will record the discovery of the Real Indian on the 12th of October, 1911, and the names of those who attend will go down to future ages as the names of the Signers of the Declaration of Independence in the history of the United States. A Carlisle graduate will call the Conference to order, and then the Race will take the reins and guide according to its own best judgment. Every Carlisle student who can should be present to demonstrate the strength and solidity which Carlisle has contributed to its youth. The occasion will be inspiring, the discussions enlightening, the responsibilities ennobling.

The reason why Indian men and women should gather in this way is very easy to see. In the first place, nobody knows and nobody ever can know what the Indians want, until the Indians as a body can express their wants. Not all Indians think alike, any more than all Caucasians think alike, but when they meet and vote on the matters at issue, the world will find great agreement on many points. The Indians, too, will learn to stand united where they cannot agree. They will respect the will of the majority, the larger number; even the minority, though disappointed, will remain true to the cause, hoping another year to convince the others that they are right. So the Indians will gather and will express to the world what they think. And the world will listen to the reasoned judgment of the thinkers of the race.

Another reason why the Conference will be held is this: The Conference will focus the attention of the world upon Indian needs. All the Indians there are, are so few that they cannot secure any improvements or remedy any injustices unless they can convince

the Caucasian authorities of the truth of their contentions. To-day the persons possessed of governmental power and influence are coming forward as friends willing to aid the Conference and willing to listen to the voice of the Indian. With no opportunity on their part to share in the regular discussions the Conference will probably be honored by the presence of the President of the State University, the Mayor of the City, the Governor of the State, the Commissioner of Indian Affairs, and the President of the United States, not to mention other distinguished friends of the race. Could a better opportunity to reason with the nation or with its rulers be imagined?

A third reason why the Conference should be attended is that a number, though not all, of the Indians who have won distinction under the conditions of the past will be there to encourage the younger generation to struggle upward under the better conditions of the future. A Senator of the United States, a Congressman, a Judge, and other men prominent in business and in the professions will be present. If anybody is despondent let him join this new band hopeful of a better day.

A fourth reason, and perhaps the most important, is that through the Conference and organization the message of hope and welfare may be carried to all the Indians throughout the length and breadth of the land. The race needs leadership and guidance and that can come only from the self-sacrificing members of the race, backed by an organization. The privilege of leadership will come to him who sees and believes in a brighter future for his brother and who will make sacrifice that that vision may be seen by his brother too. The possibilities of real service to the race will be multiplied many times by the Conference. The salvation of the race must come from the race. Leadership is dependent upon confidence, and an Indian will trust an Indian sooner than he will a white man. Far out in the tepee the discouraged one will respond to the courage and strength suggested by a united race. Every struggle against the wrong, every struggle upward to the right, will find powerful support in the Indian Association. The smoke of the council-fire will show where the leaders are.

Even in three days it will not be possible for the Conference to take up all the important matters which concern the welfare of the Indian. The topics suggested are many of them big enough to

take the whole time. But they can be outlined and the points needing discussion can be made so clear that another year even better results can be secured. Every moment will be valuable and full of inspiration. Those desiring to attend are urged to send in their names before the 15th of September so that they may have credentials as delegates or members properly made out in advance. No one without Indian blood can be an Active Member, although he will be a welcome Associate.

The delegates will reach Columbus Thursday morning, October 12th, and will go to the hotel and register. Thursday afternoon the Conference will organize. A Constitution and By-Laws will be adopted, officers will be chosen and Committees appointed. This will be an important meeting. Those who are acquainted with the forms of organization of other societies, and with parliamentary rules, will be of special service at this time.

Thursday evening a meeting will be held in the largest auditorium in the city, Memorial Hall. Addresses of welcome will be made by prominent Caucasians, including probably the President of the nation, and responses will be made by notable representatives of the Indian race. Dr. Charles A. Eastman will conclude the exercises of the evening by giving the address which he delivered in July before the All-Races Congress in London. It will be a notable occasion.

Friday morning the discussions of set topics will begin. It is proposed to have a different chairman each half-day. The Chairman will open up the special subject of the session, and will be required to see that the time limits are observed. He must be a man of iron, ready to keep any one from talking too long and so preventing another from having his chance to talk. A square deal for all will mean no special privileges for any.

The Friday morning topic will be "Industrial Problems," a topic which vitally concerns the Indian race as it does every race. We ought to know what the Indian is doing in industry, and what should be done to make him industrially an efficient citizen. Papers will be presented on the subjects, "The Indian in Agriculture," "The Indian as a Skilled Mechanic," and perhaps, "The Indian in Business." Opportunity will be given for discussion, so that everybody will have a chance to express his views. It may be necessary for those who want a chance to talk, to send their names

in writing to the Chairman. Otherwise, other people may use all the time. As many delegates as possible should go prepared to give at least one five-minute talk on some one topic during the Conference.

The last paper Friday morning will especially interest the women. It is "Modern Home-Making." The papers will be by women, but they will attract all the men, for on the making of the home depends most of the happiness in human affairs.

Friday afternoon will be devoted to "Educational Problems." Carlisle students and friends will appreciate the importance of this topic. The importance of the sub-topics, too, will not be underestimated in their minds. "Indian Education, Past, Present, and Future," "Higher Education for the Indians," and "The Preservation of Native Indian Art," all touch upon Carlisle traditions and sympathies. The afternoon will close with a paper on "The Indian in the Professions," and will probably emphasize the rising educational and professional standards and attainments of the race. An Entertainment and Concert will, it is hoped, be arranged for Friday evening.

All day Saturday will be devoted to "Legal and Political Problems." "The Reservation System" and its administration will be the first topic, and doubtless one to rouse warm discussion. Here, as elsewhere, the endeavor will be made to bring out all sides of the question. Plain talking and opposing views where personalities are not indulged in, are not only safe but necessary if truth is to prevail. The second paper will be on "Land-holding." Opportunity for expression will be afforded to those who desire immediate and complete ownership of their lands with free right to lease and sell, and also to those who protest against the same, on the ground that the Indian will be quickly impoverished. Is there one clear rule, or are there two? The Conference will answer. The last topic of the morning will be "Trust Funds and their Management."

Saturday afternoon will probably concentrate the interest of the Conference. The first paper will be on "The Legal Status of the Indian." Many an Indian would like to know where he belongs in the legal fabric of this continent. The race is even more confused than the individual, in the varying disabilities, rights and privileges which Indians possess in various parts of the country. The last paper will be on the topic "Citizenship for the Indian."

All these topics will suggest conclusions which should be stated in the Platform of the Association. Every speaker and every delegate is urged to present in writing any statement or plank which he desires incorporated in the Platform. This will be placed before the Conference and by secret ballot and public discussion, either or both, will be voted on by the Conference. The final drafting of the Platform will be done in Monday morning's session.

A good stream of Indian altruism has gone into the ministerial field. The ministers of the race deserve a hearing, and the Conference needs their help and advice. The religious and moral problems are fundamental problems. No race can rise above its sources of inspiration. So Sunday has been set aside as "Indian Sunday." Indians will speak in the local pulpits, and a big meeting will be held Sunday afternoon in Memorial Hall.

Although Indians only will share in the regular meetings of the Conference, noted Caucasian friends of the race will probably be invited to speak at a meeting to be given over to them on Saturday evening.

So the appeal has gone out to both races. Every one who is anxious that the Conference should be the biggest possible success will hasten to become a member, either Active or Associate. Some are paying merely the \$2.00 membership fee. Some are making contributions of larger amounts. But all true friends and believers in the Conference are doing what they can.



Benj. Franklin's Philosophy.

THERE are two ways of being happy—we may either diminish our wants or augment our means—either will do, the results is the same; and it is for each man to decide for himself, and do that which happens to be easiest. ¶If you are idle, or sick, or poor, however hard it may be to diminish your wants, it will be harder to augment your means. ¶If you are active, or prosperous, or young, or in good health, it may be easier for you to augment your means than to diminish your wants. ¶But if you are wise, you will do both at the same time, young or poor, sick or well; and if you are very wise you will do both in such a way as to augment the general happiness of the society.

Mac Henry, The Bad-Man; A Creek Indian's Story: *By F. G. Speck,*

Instructor in Anthropology, University of Pennsylvania.

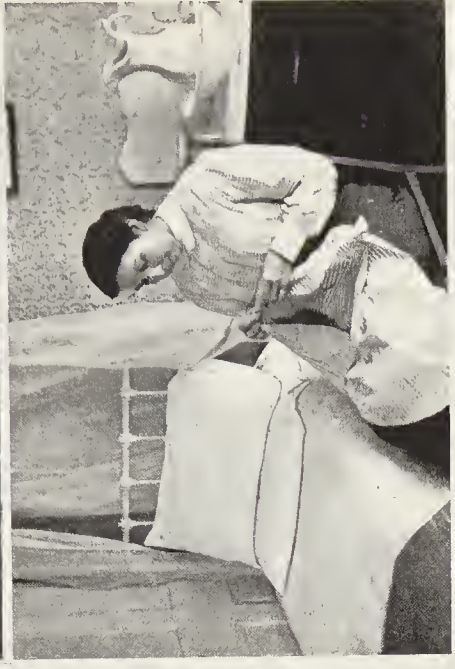
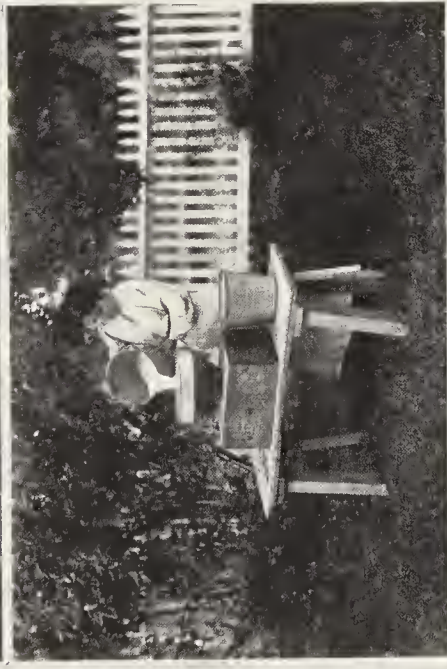


STORIES of the bad-men of the western prairies have always been attractive to enjoyers of virile history. The gun-play of such desperate gentlemen as the Youngers, James boys, Cherokee Bill and last of all the Wyckliffe brothers, has been the subject of many entertaining tales of the border; thundering tales to be sure, but thrilling ones. Now of all the favorite hold-outs, the black-jack forests of the old Indian Territory have sheltered the boldest and roughest road-men of the Middle West. Even the untutored redskins were forced many years ago to organize as rangers to protect their hearths from the "scouters." These rangers became known as the Creek Light Horse, serving as such through the Civil War. Down on the banks of the turbid Arkansas river where it slushes the soil of the Creek Nation, I heard a story of Mac Henry, a French Creole and a bad one, from the lips of old Raccoon Leader, a chief of the Tuskegee Creeks. Raccoon Leader was a notorious member of the ranger band and took part in many brushes with the bad-men. Mac Henry on his part was as interesting for his shrewdness as for his badness. Not a man along the old Creek Trail had the reputation that he bore for plundering traders' caravans or innocent travelers who appeared to possess either goods or cash. He always pretended that he was of Creek blood and claimed to speak the language, although he knew not a word of it. On more than one occasion he would engage in long one-sided palavers with the Indians as though in their native tongue. Of course they considered him a huge joke. Once, however, he made them pay dearly for their lack of sympathy with his pretensions.

While scouting along a promising trail one day, he became aware of the approach of a journeyman, and, according to his handy custom, promptly shot the poor fellow from ambush, thinking that he might possess something of value which could be more safely and leisurely removed from the pouch of a dead man than a living one. While bending over his victim in cheerful anticipation of unusual gain, Mac was again surprised by approaching footsteps. A hurried retreat to cover, and he just escaped detection

at the hands of two Indians nonchalantly discussing their last love affair, bound for some gathering further south. Knowing that savages are rarely opulent, Mac passed this opportunity, but from his shelter decided to watch developments. When the redskins encountered the prostrate form in the path they stopped and immediately fell into a discussion over the cause and manner of the fellow's demise. Now the unusual happened again, and from a point not far away on the trail Mac heard the sounds of more persons approaching. A closer view informed him that they were white men, well-armed and apparently unburdened with desirable matter. In the minds of such men as Mac, ideas quickly conceived were not slow in being born. In the next few minutes he was off, making for a point a little behind the two white men. Following them with a devil-may-care air and a frontier song on his lips, he moved along in the same direction with them toward the scene of his own deed. With the horrified surprise of a new-comer he arrived at the spot where the white men had joined the Indians bending over the victim. An altercation between them had already begun in which it was quite evident that the Indians were trying to explain that they had found the murdered man while passing along bent on their own innocent business. The white men on the other hand were clearly convinced that they had caught the rogues red-handed, and when Mac came in sight with a loud halloo, they shared their suspicions with him before he could say a word. Affairs between the two Indians and the white men took on a threatening aspect amid futile attempts at explanation in strange languages.

"Hold on here, men," said Mac with authority. "I can talk the devil's jargon, let me see about this." Then turning to the bewildered savages he exclaimed with a fiery look, "Hoggadi poggadi moggados chay!!" As this meant nothing whatever in the Creek language they smiled broadly and with outspread hands answered, "Gihlaks!" which means "I do not know." "Ah", said Mac, "they say that they did it themselves!" The white men were greatly astonished at the boldness of the criminals, and told Mac to inquire why they had done it. "Hoggadi poggadi moggados chay?" he demanded with an austere frown. The two Indians thought he was fooling and pleasantly replied "Gihlaks (don't know)" to the meaningless words of Mac. "Oho!" exclaimed Mac. "The devils, they say they did it for money, and for that we'll cure



GIRL STUDENTS OF CARLISLE IN PENNSYLVANIA HOUSEHOLDS UNDER THE SCHOOL'S OUTING SYSTEM



HOMES OF CARLISLE EX-STUDENTS AND GRADUATES

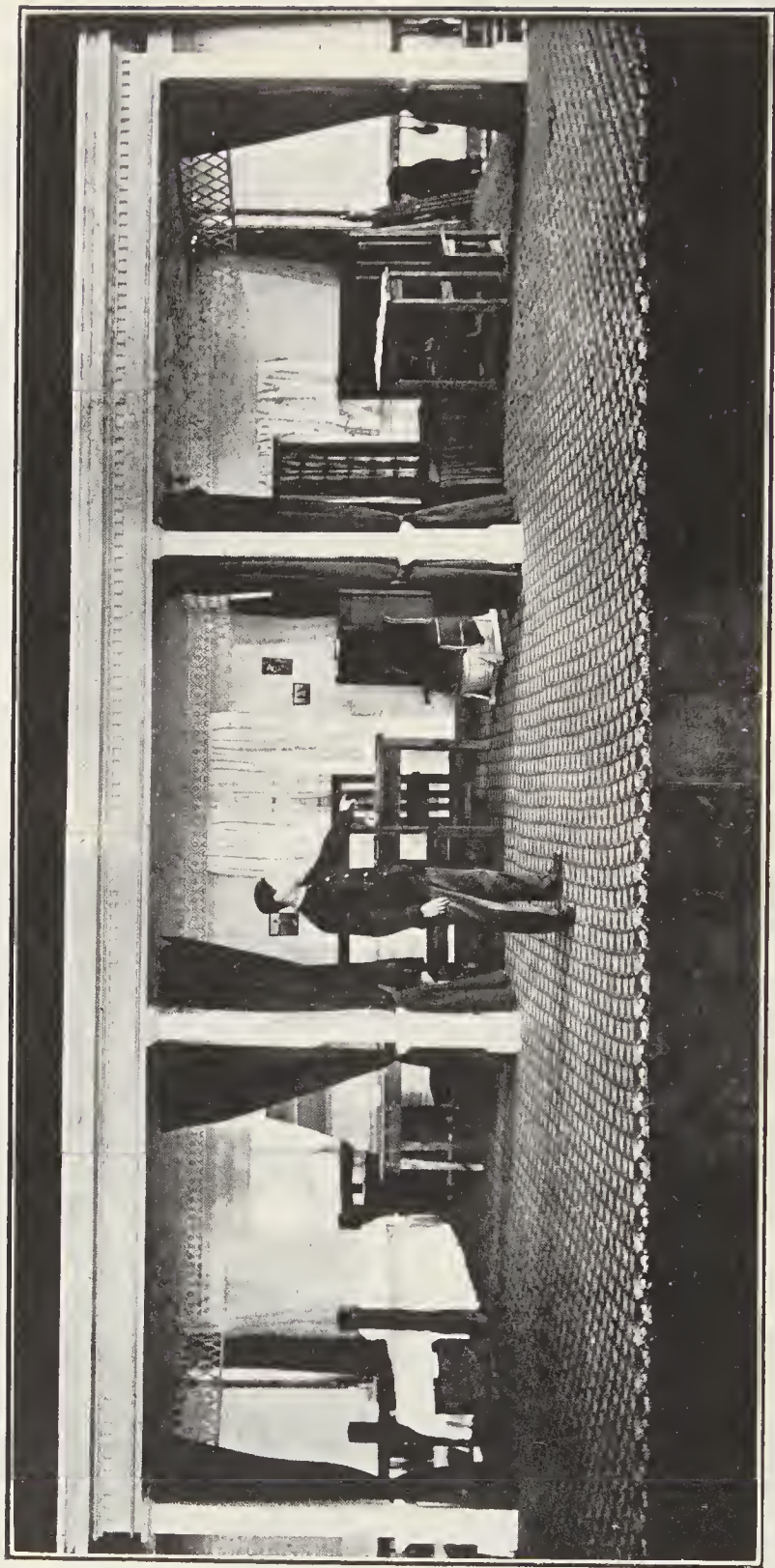
MRS. LAURA PEDRICK, KIOWA, ANADARKO, OKLAHOMA; ELLEN MARTIN MCCOMBE, OSAGE, FOR
AKER, OKLA.; WILLIAM PAISANO AND MARY PERRY, PUEBLOS, CASA BLANCA, N. M.; BENJ.
CASWELL AND LEILA CORNELIUS, CHIPPEWA AND ONEIDA, CASS LAKE, MINNESOTA



CARLISLE'S HOME PARTY OF BOYS, JUNE, 1911



CARLISLE'S BASKET BALL TEAM, 1910



THIS INDIAN LAD SPEAKS OF THINGS WITH WHICH HE HAS AN INTIMATE ACQUAINTANCE INSTEAD OF DELIVERING AN ORATION
ON LITERATURE OR POLITICS, GAINED SECOND HAND

'em well!" The white men were shocked at the cold-blooded admission of the Indians, and together with Mac with a great show of justice took the bewildered redskins to a neighboring tree and hung them from their lariats. So the travelers, greatly pleased with the courage and versatility of their new friend, journeyed on with Mac Henry in company.



How the Nez Perces Trained for Long Distance Running.

CALEB CARTER, *Nez Perce*.



STRANGE and improbable as this description seems, it is every word of it true, as the writer is of the tribe mentioned in the title of his paper and has always been familiar with the customs about to be described.

The men of the tribe who were set apart by their physical qualifications to train for runners, used to commence their training in the latter part of October, at which time they began to take early morning baths in cold mountain streams. These baths were kept up through the whole winter season until the spring weather made the water cooler.

Next on the schedule to be followed by those in training are the warm baths, taken in a hole in the ground where the water is heated by hot rocks, mixed with cold baths described above. If the warm bath is not taken, the sweat bath is substituted, and is prepared as follows: first, a skeleton of a small hut is made from willow boughs; this is covered with twigs and dirt, a small opening being left in front for a door, over which blankets are hung. Near this door, a small round hole is dug and filled with red-hot stones. After all the trainers have had a plunge in the cold water they enter this little sweat house and close the door. Then one of the number pours warm water on the red-hot stones, causing the steam to rise and surround the occupants of the tightly-closed room.

After awhile the victims emerge and take another plunge into the cold water. This process they keep up until the stones are cold and useless for the manufacture of steam.

After a light dinner, consisting of merely a little soup, the same program is repeated; and this is done daily for at least three months of the year, sweat baths being indulged in in the early morning and late evening—usually after sunset.

The way in which a young buck's endurance was tested was like this: An old warrior selects a tree with a limb affording a tempting opportunity to swing on it by one's hands. When the night comes for the testing, the old buck calls the young brave to jump out from his hot bath-hole, to leap and catch the limb with both hands, and to cling to it until he is ordered to "let go." If he drops unconscious before the signal is given, it is a sign that the training has not been sufficient, and he is ordered to return to his daily routine until such time as he can cling to the limb for the desired number of minutes. After this testing, the programme for those in training is extended by the addition of short runs, every morning and evening, for a distance of five or six miles. As the youths begin to show endurance, this distance is gradually lengthened.

Then comes another testing: A small hill, so many paces high, is chosen, up which they are required to run, on jumping out of the hot bath. If the person tested does not reach the top and back again, he is considered not yet in proper condition. Sometimes the candidate runs halfway up the hill, then falls and rolls down the slope unconscious.

Such training gives to the Indian incredible strength, agility, and power of endurance. As an example, one needs only to cite Lawyer, who was killed near Cul de Sac, Idaho. Compared with his white brothers, he appeared to be about forty at the time of his death, but in reality he was past seventy years of age. It is said that at one time, before the Nez Perce war, he chased a black bear for over sixty miles, over mountains and across canyons. He might have succeeded in catching "Bruin", but it grew too dark for the chase, so he calmly trotted back home again.

I wonder how the young Indian of to-day would like this sort of training?

Now, an Indian cannot even break through the ice, while skating, without endangering his life.

Giving the Indian an Irrigated Farm:

W. A. Du Puy in Washington Star.



WHENEVER Uncle Sam gives an Indian family a thirty-acre tract of ultra-fertile irrigable land in the West and perpetual water to insure its continued productiveness he has emancipated that family. Its members are no longer wards of the government, but self-supporting. They no longer face that possibility of starvation which has hung over many tribes for decades. They inalienably possess a heritage that will yield them an abundance to the end of the chapter.

And this is exactly what Uncle Sam is doing. Already enough land has been reclaimed to furnish 30,000 Indians with these homes. This means that nearly a fifth of the Indians in the West have already been supplied with this guarantee of plenty. Yet the work is but well begun, and may be carried forward until it reaches practically all those Indians who need its aid.

The Zuni Indians, in New Mexico, now have great irrigation ditches where their squaws formerly carried the life-giving waters in vessels on their heads. The Mission Indians, in the great Colorado desert of California, around Indio, whose very existence in so inhospitable a surrounding has always puzzled the tourist, have been given scores of gushing artesian wells and the barren wastes are blossoming as the rose. The government wards at Sacaton, Arizona, who were left without substance when the white man took out canals higher up the Gila and cut off their water supply, have been given great pumping plants that bring to them a prosperity of which their fathers never dreamed. On the Yakima reservation in Washington tens of thousands of acres are being brought under irrigation, making it in every way equal to the much-heralded apple lands of that section. The principle is variously applied and is everywhere bringing favorable results.

The world is just coming to realize that the best farm to be had is the irrigated farm in the West. There the farmer with ten acres and water is independent. There may be lived the life that is most nearly ideal of them all. These Indians are being given these choice farms. Their allotments run from five to ten acres each, with outside lands for grazing. A family of six draws a farm of from thirty to sixty acres of this most productive land. The

white man is making a model home on ten and twenty-acre tracts, so the Indian is to be envied. The storehouse of the Indian is coming to be perennially full and he is taking on a new lease of life.

This is one of the big ideas that is just now being worked out by the Indian service and executed by W. H. Code, its chief engineer. Mr. Code is an Ann Arbor man, who has spent the twenty years since leaving college developing irrigation. The projects he has general supervision over dot all that region west of the Missouri. Six million dollars have been spent by the government in this work to date, and Mr. Code estimates that an additional 5,000-000 will be needed before all projects under way are completed.

There is a benefit to the Indians entirely aside from that of providing them with farms. They are converted into workmen in the meantime. The work of building dams and digging canals is, as far as ordinary labor is concerned, all done by the Indians themselves. By the time one of these great projects is completed the men of the tribes interested are carried well along the road toward civilization through wage-earning.

Take, for instance, the big project on the Crow reservation, in Montana, one of the first built. It covers 60,000 acres of Indian allotments, and insures the present and future prosperity of the tribe. These sons of the men who slaughtered Custer and his fellows know little of work. The Crows were hunting Indians, and not of the agricultural instincts of those tribes farther south.

But getting these Indians to work was one of the objects of the reclamation. The appearance of the early Crows who assembled at the call of the engineers in charge was sufficient to discourage any man alive to the task before him. These Indians appeared on the pay roll under such names as "Kills Three Men," "Takes a Gun," "Kills the Man Who Has No Front Teeth," "Two-Barrelled Gun." Uncle Sam probably never had a stranger set of employes. They brought with them all manner of teams of mismated bronchos, whose harnesses were misfits and frequently tied together with buckskin thongs or baling wire.

The sight of a Crow or Cheyenne Indian attempting to drive such a team with one hand, while the other tightly clutched his wildly flapping blanket, was one to be remembered. These blanket robes are much more picturesque than utilitarian. Squaws in multi-colored dresses worked in clearing up the right-of-way, and were

really much more effective in the beginning than the men, having had more practice. But in the end these men became good workmen. To-day many of them are peacefully following the plow in very shadow of the Custer battlefield, and their property has so increased that the tribe will be prosperous forever.

The Yakima Indians already have 30,000 acres under cultivation. This area may be expanded to four or five times that amount. This land lies just below those famous irrigated lands in Washington that have been recently opened up by the reclamation service, and which it is to-day selling at from \$100 to \$800 an acre. So it is evident that a sufficient prosperity will be supplied to these Indians and others similarly situated.

Indeed, the problems connected with the reclamation of these lands in the North are comparatively easy as compared with those in the arid Southwest, particularly in New Mexico, Arizona and California. In Arizona the government is spending approximately \$600,000 to relieve the Pima Indians on the Gila river reservation. It was the ancestors of these Indians that built the mighty Casa Grande, the greatest ruin of an aboriginal civilization in the United States. This monster ruin was used in olden days as a storage place for the great grain crops raised by these industrious people. It was a part of a walled city into which the Pimas carried their stores and barricaded themselves against the raids of the Apaches and other warlike tribes from the mountains. But in the end the peaceful Indians were overrun and their vitality sapped.

At the advent of Europeans into the Southwest there was but the remnant of the tribe. They lived in tepees along the Gila river, but a shadow of the civilization that was evinced by their more ambitious buildings that had fallen into decay. But even then they were comparatively prosperous. They led the waters of the Gila onto the lowlands and raised wheat and melons sufficient to supply their needs. But twenty years ago even this meagre prosperity slipped from them. The white man came into Arizona. He found many fertile lands lying along the headwaters of the Gila. He tapped the stream and irrigated those lands. The Indians a hundred miles below watched the flow of the river grow less and less. Finally there was no water for their small farms. They were forced to fall back upon the rabbits of the desert and the beans of the mesquite for subsistence. There was much hardship among them, and

the shadow of famine. There has never been the great amount of suffering that has been pictured by the emotional easterner, but there was hardship. Neither were the white men who diverted their water to blame, for they knew nothing of the damage they were doing in the lower river.

But just now there is being inaugurated a plan that will place these deserving Indians on a better basis of prosperity than even their fathers knew. Eighty-five miles away across desert and valley and mountain stands the great Roosevelt reservoir, which is this month to be formally opened by the man from whom it takes its name. The vast amounts of water that are stored in this reservoir are released through great tunnels under high pressure. Electric power of almost unlimited quantity is thus generated. This electric power is placed in the wire and hies itself away to the reservation of the suffering Pimas, and there is set to work pumping water to irrigate all those parched lands of their fathers.

Already eight of these pumping plants have been installed, and are now in operation. They will furnish an abundance of water for eight thousand acres of land, and this alone is enough to keep the tribe prosperous. But so great was the success of the first of these plants that the government has decided to put in nearly as many more. This will supply water for some fourteen thousand acres, and the despised Pimas will become landed gentlemen to be envied by farmers the country through.

In passing it may not be amiss to call attention to the fact that irrigation in the Salt and Gila Valleys is as old as the Pharoahs. Engineer Code has traced many prehistoric canals through these valleys, and run levels over them, in many instances finding their gradients to be uniform, and the fall per mile in accord with that found advisable by engineers of to-day with their knowledge of hydraulic formulae. In at least one case the cuts of the ancients through a practical stone formation was followed by the modern builders. Men of to-day are able to get through such formations only with the use of explosives. The manner of these people in accomplishing such work is a matter of conjecture, for no relics have been found to indicate that they were even provided with metal tools.

There has probably been no greater transformation brought about at any point in the world through the development of water than among the Mission Indians in southern California. Here

there are remnants of Indian tribes gathered about mere seepages of water in the midst of the great deserts. So scarce was the vital fluid that there was often a question of a sufficiency for even drinking purposes. But to-day there are scores of gushing artesian wells. The water from these is led upon the great tracts of silt-formed lands which, under its influence and that of the ever bountiful sunshine, yield such crops as to fill the laps of the tribes with an unfailing abundance.

The most noteworthy of these is near Indio, Cal., where a number of small reservations were established by a commission, on lands so barren that it was thought no white man would ever covet them. The deserving Indians located on these lands adjacent to the now famous Salton sea, could obtain barely sufficient water for drinking purposes. An enterprising white man decided to try for artesian water on some adjoining lands owned by the railroad. To the surprise of every one his experiment revealed the fact that fine flowing artesian wells could be obtained at nominal depths of from 300 to 500 feet.

On the occasion of the late President McKinley's western visit his special train stopped a short time at Indio. It was boarded by a delegation of Indians representing the various reservations of Torres, Cabazon, Martinez, Coachella and San Augustine, and the "Great Father," through an interpreter, was asked to give his children water. The President was touched with their recital of their hardships, and from his car window could observe the Sahara-like appearance of their lands and appreciate their great needs. He promised to help them, and, taking the written petition submitted by them, wrote this request to the Secretary of the Interior on the back of it:

"Please give these Indians water if possible. Wm. McKinley."

This autographic request of the martyred President ultimately reached Engineer Code, with instructions from the department to obtain the supply of water necessary for the needs of the Indians. To the personal interest which President McKinley thus manifested in these little bands of Indians is due in a large measure their prosperity, not exceeded by any tribe in California at the present time, for there are thousands of acres of land that may now be irrigated in this way, and these Indians, but two or three years ago the poorest of God's creatures, are to-day threatening the precedence of

those Oklahoma tribes who claim to be the wealthiest per capita race of people in the world.

Another of the most interesting of the transformations is that brought about on the Zuni Reservation in New Mexico. Here the men of the Indian Service found the industrious Indians carrying water in great jugs and pouring it upon their growing crops. The enterprising farmer was thus able to cultivate a field about the size of the ordinary living room.

But on the Zuni Reservation the government has created a storage reservoir and constructed an irrigation system for the reclamation of lands belonging to these remarkable Indians, whose folklore was so interestingly written by the late Lieut. Cushing.

This little tribe of some 1,800 souls lives in one of the most unique pueblos in the Southwest, a compactly built adobe village, located on a slight eminence in the center of a rich alluvial valley, whose red soil is wonderfully fertile if irrigated, but utterly worthless without water.

This pueblo is rarely visited by whites, being located in one of the most isolated sections of New Mexico and forty-five miles from the nearest railroad. An especially interesting feature is a high flat-topped mountain, which rises out of the plains to a height of several thousand feet, on which are the ruins of a former Zuni village, presumed to have been the site of the principal one of the seven cities of Cibola, which the Spanish explorers were sent out to locate. Two detached rocky pinnacles projecting from the mountain-side are the legendary forms of a vicarious sacrifice of the son and daughter of the chief, made to save the tribe from Noah's flood.

This tribe is noted for the number and variety of its religious dances. Its members rarely marry outside of the tribe, and although this custom should tend to physical and mental degeneration, they seem to be an exception to the rule. Their men are the most wonderful long-distance runners in the West, it being quite common for one or more of their number to run to Gallup and back, a distance of some ninety miles, with only an hour or so to rest and obtain food throughout the trip.

The government has expended about \$350,000 on this reservation in the construction of a combination loose-rock and hydraulic earth-fill dam, and a canal system leading from the storage reservoir created by the dam. The task of constructing such a dam at a point

so remote from a base of supplies, with untrained Indians to furnish the common labor required, was one beset with many difficulties. It was necessary to teach them to work with derricks, dump-cars, drills, hydraulic monitors, and to perform cement work.

But the Zuni took well to this work, and became efficient in it. These Indians are instinctively agricultural, and irrigation has long been understood by the tribe. Last year they harvested for the first time crops from some hundreds of acres, and the harvest celebration was such as the tribe had never before known. To them Engineer Code, representing the great white father, is the "water man," most blessed of them all. When he visits the settlement the call of the "water man" goes through the village, and every individual turns out to do him honor.

The Salt River reservation is in Salt River Valley, covered by the great Roosevelt dam. Here the Indians join hands with the white farmers in their water users' association and are as much a party to the building of the big project as are any of these. They now have 4,000 acres under cultivation in this valley, where such lands sell for \$300 an acre. They are permanently independent.

The Navajo Indians, tenders of flocks and weavers of blankets, are a tribe 30,000 strong. Their cattle and sheep range over portions of New Mexico, Arizona and Utah. They are prosperous and intelligent. They need no irrigation, but they need watering places for their flocks. The government is prospecting for artesian water that the ranges may be made more accessible because of added watering places.

On all these reservations are scores of young men and women who have been educated at the various Indian schools. Many of them have training that compare with those of our best colleges. Most of them have been given much industrial training. There is always the tendency to revert when the youngsters return to the reservations, but this may have been because the reservations offered no opportunities. Certain it is that on many of these irrigated reservations there are to be found cozy cottages and well-arranged homes that are inhabited by young couples of education who are making themselves examples to their tribes and bringing to themselves a great prosperity.

There are at present ten projects either completed or under way. Some \$6,000,000 has been expended and as much more must still

be spent. Of course there will be still other projects with great possibilities that will show up with the opening of other reservations. But the scheme is doing much toward solving the vexed problem of providing for the suffering red man, and it is effective just where the suffering is greatest. The list and location of projects now completed and under way are as follows:

Fort Hall Reservation, Idaho.....	\$750,000
Crow Reservation, Montana.....	1,000,000
Northern Cheyenne Reservation.....	200,000
Fort Belknap, Montana.....	200,000
Flathead Reservation, Montana.....	4,500,000
Klamath Reservation, Oregon.....	200,000
Allotted lands of former Uintah Reservation, Utah.....	900,000
Yakima Reservation, Washington.....	2,000,000
Wind River Reservation, Wyoming.....	750,000
Miscellaneous in Colorado, New Mexico and Nevada.....	1,000,000
	<hr/>
	\$11,500,000



Legend of The Bear Star.

SPENCER PATTERSON, *Seneca*.



THE Indians of New York have many traditions concerning the stars. Some of these are similar to the stories found in Greek mythology, except in the Indian story the hero is usually a hunter or brave warrior, instead of some god or goddess, as in Greek mythology.

The Bear Star, says this story, is supposed to have been a bear at one time and lived upon the earth. A number of young braves started out on a hunting trip. At last they came to a high hill and decided to camp there for the night. They continued their journey in this manner for many moons; traveling during the day and camping at night-fall. The game was getting plentiful. The hunters, tiring of small game, set out for a new place for hunting game. They came across the trail of a bear, the most powerful animal of the forest. In following the bear the Indians used all the cunning and strategy they possessed. Finally the bear overcame the hunters and took them up to heaven. You may see them at night in the form of the Bear Star.

Dallin's Statue, "The Appeal to the Great Spirit:" *By M. Friedman.*



MOVEMENT is on foot in Boston to have placed in one of the public squares a bronze statue, by the noted sculptor, Cyrus Edwin Dallin, which has been attracting most favorable notice, not only in this country, but recently at the Paris Salon. Mr. Dallin has made a specialty of sculpture with Indian subjects and has won an enviable reputation in the world of art, by reason of his skill as an artist, the refinement of his handicraft, and the reality and lifelikeness of his subjects.

His latest work, to which he has given the name "The Appeal to the Great Spirit," epitomizes what the artist has tried to show is the "Lost Cause" of the red man. After various attempts at resistance, and continued efforts to live his old life, civilization and the greed of the white man have overcome and engulfed him, and he appeals to a higher authority than man. It pictures the pride, the dignity, and the mysticism of the American Indian, who is now in a fair way to acquire citizenship. In the wake of these modern acquirements will come the obliterating of many of the old customs, ideals, and materials, which have been the heritage of the red man as long as the white man has been acquainted with him.

It is not only the skill of the sculptor and the beauty of his work, however, which appeals to the imagination, but the suggestion which lies untold of the once great power and genuine attractiveness of this "vanishing race." There is something magnetic and vitalizing in the personality of these people, which will endear them to the Nation as long as America stands.

To those who know the inside history of the red man since the advent of the pale face, this piece of art will bring to mind many things which should bring the blush of shame to our people.

The statue is one of a series of four by Mr. Dallin. "The Medicine Man," which is now in Fairmount Park, Philadelphia, is the second of the series, which aims to depict the "tragic history and pathetic destiny" of the American Indian.

The first of the series is "The Signal of Peace," now in Lincoln Park, Chicago, which shows a mounted chief, nude, save for moccasins, breechclout and warbonnet, with one hand on the neck of his mount, and the other holding upright a feathered spear as a sign that he yearns for peace.

The third is "The Protest" exhibited at St. Louis in 1904, which represents a chief hurling defiance in the teeth of the superior forces arrayed against his race.

"The Appeal to the Great Spirit" is the fourth.

Mr. Dallin has long been interested in the Indian, and those of his statues, which embody Indian types and characteristics in enduring bronze, have brought him his fame. He loves the Indians not only for what they have been in the romantic past, but for what they are to-day. It is significant that the city of Boston, the center of real disinterested friendship for the Indian, should be the home of Mr. Dallin, and that the city as a whole, by popular subscriptions, should endeavor to bring to that place the great statue which he has just executed.

In the tremendous rush and bustle of our national life, it is well that occasionally, as here, there is something to make us pause in reminiscent thought of the past, and reflect over the uncertainties of the future. The Indians who welcomed Columbus to our shores never dreamed that, in time, they would be supplanted by a foreign people, or that the kaleidoscopic events which they have witnessed would come to pass. "The Appeal to the Great Spirit" is more than a statue of a lone Indian: It is the story of a race.



The Formation of Gold.

WILLIAM ETTAWAGESHIK, *Ottawa.*

THE Indians have a theory concerning the formation of gold. It was formed after the deluge. The deluge was about the time when the leaves of the trees were turning yellow. The winds came before this flood and blew the leaves in all directions. Where the leaves lodged at the time of the deluge is where the gold is now found.

The gold is found in two forms—in nuggets and in leaf form. The nuggets were formed by the leaves blowing and whirling into small nuggets as they are now found. Where the gold is found in leaf form are the places where the leaves were buried by the washing of sand and rock by the waters of the flood.



The Struggle Against Darkness.

LOUIS RUNNELS, *San Poil.*



THIS Indian legend refers to the time when the earth was surrounded by a dense vapor, which made it dark and dreary for those who inhabited the earth at that time. This climatic condition lasted for many years. At last the camp fires ceased burning on account of the fuel becoming saturated with dampness. At this time the Indians were restless for a change, and became very tired of their sunless earth. The chiefs of the different tribes observed the agony that their followers were undergoing, and they decided on holding a council to discuss the matter relating to the mysterious change of the weather. Various opinions were given at this council; but they finally decided to intrust to those whom they had known best to devise a means or plan to secure the needed fire.

After a lengthy investigation and discussion, the chiefs concluded to bring fire and light to earth by overcoming the forces which had caused the fire to be extinguished. If this should be accomplished it would mean that they were not mere animals, but a superior people and under the protection of the Great Spirit. Indians at this period were classified as animals until they demonstrated their superiority to animals by doing some great deed.

To secure the needed fire, a long and difficult struggle had to take place. Every member of the tribe was anxious to participate in this great undertaking. After the struggle had taken place, and in the midst of the confusion, an Indian who had carried with him a clam-shell, used it to secure a spark of fire, in order that it would not be discovered by the enemy. While this spark was closed in the clam-shell and plaited in the hair of the keeper, he immediately hastened homeward and brought back the glory of light.

And thus it is said the light for the red children is the best and rarest gift possessed. Since then the spark has never been extinguished and it still shines as a memento of a long struggle.

A Legend of the Cherokee Rose.

JAMES MUMBLEHEAD, *Cherokee*.



HERE is a pretty legend of the trailing wild rose of the southern states known throughout the country as the Cherokee rose. According to this legend, these roses first grew in the Carolinas, the home of the eastern Cherokee Indians.

Years ago, a Seminole warrior was attracted to the tribe by the beauty of a Cherokee Indian maiden whom he won, after many difficulties, for his bride. As she left her childhood home for the fragrant orange bower of the Seminole, she plucked a trailing stem of the wild rose, the flower she had always known and loved, and hiding it in her bosom, she carried it to the land of the Seminole, which we know as Florida. She planted it beside the orange tree at the door of her husband's lodge.

Today the beautiful white rose is trailing over the decaying walls and falling timbers of the ancient lodge of the Seminoles. Wherever it grows, its fragrance is wafted on the breeze as incense to the memory of the Cherokee Indian maid.



Origin of the Green Corn.

MAZIE L. SKYE, *Seneca*.



THE origin and usefulness of the green corn is told in the following legend:

Years ago a band of Indians, ruled by a squaw and her young chieftain husband, lived in the heart of a large forest. These people were contented to live the carefree life of hunting and fishing from sunrise to sunset, day after day.

One day the young chieftain was warned by one of the tribe that the Great Spirit disapproved of the indolence of his people, also saying that the game would some day be gone and that if the people did not learn other means of getting a livelihood, they would perish. The chief took this lightly and thought of all the game still in the woods. Not long after this, he and his hunters, after hunting all day, were dismayed at not

finding game. The warning recurred to his mind and this troubled him, for he knew not how to help his people. His wife loved him dearly and it grieved her to see him helpless; so she decided to consult an old woman of the tribe; by her she was told of a way to help her husband. In order to preserve her husband's authority as chieftain and to save the members of her tribe from utter starvation, she must be changed into the green corn. At first the woman hesitated, thinking of her happy life; but next came the thought of her husband's distress and her people perishing for lack of food. This gave her courage and she consented to become the green corn, and left only a message for her husband, telling him not to grieve.

At first the chieftain was enraged and begged for the restoration of his wife, but the old woman gave him one respite and that was, he should become the wind so that he might moan and sigh for her as he gently shook the tassels of the waving corn.

So the green corn stands, ever the friend of the Indian, with its silken tassels, believed to be the woman's tresses, gently swaying with the soft breezes, at which time it is said, her husband is whispering to her.



The Grasshopper War.

ROBERT TAHAMONT, *Abenakis*.



THIS WAR took place between several tribes of Susquehannack Indians who lived on the numerous islands in what is now called Susquehanna River.

It was called the grasshopper war from the simple fact that it was the result of a quarrel between two Indian lads about who should own a grasshopper.

One day, two little Indian lads caught a grasshopper, and as they both spied it at the same time, each claimed it as his own, and thus a quarrel arose which soon resulted in blows.

The mothers of the two lads came and took sides in the quarrel and each defended her son, so the women too, began to quarrel.

Later on their husbands came home and each were told of the wrong inflicted by the other, and they took up arms, so a war broke out among them and the various other tribes along the Susquehanna. This is how the war received the name of The Grasshopper War.

Editor's Comment

CIVILIZING THE INDIAN.

THE original American is having a little easier time in becoming a secondary American than he used to have. Lo, the poor Indian, is nowadays known to be anachronism, just as the name was always a misnomer. The average Indian may well be envied by the average white man. For, thanks to his ancient rights on this continent, the government provides pretty generously for him. Still, in spite of the easy time he has had, it has not gone so well with him. The contact with white civilization has not resulted quite to his liking. Little by little he has been forced to give up more and more of his ancient territory until to-day only a few reservations are set aside for his exclusive use. Physically, it has been said, and it has also been denied, that the Indian race has deteriorated and is slowly dying out. This may be true, although there are those who say that the Indian is to-day more numerous than he ever was. However, it is true that as time goes on he will lose more of his distinctiveness, and as his special privileges end he will finally merge with the rest of the population of the country.

And after all why isn't this right? Why should the Indians on the reservation continue to lead the useless lives of dependents? Why should they not do their share toward making the prosperity of the land? Many of them have come to this conviction long ago; and there is scarcely a community of any size in the country which has not

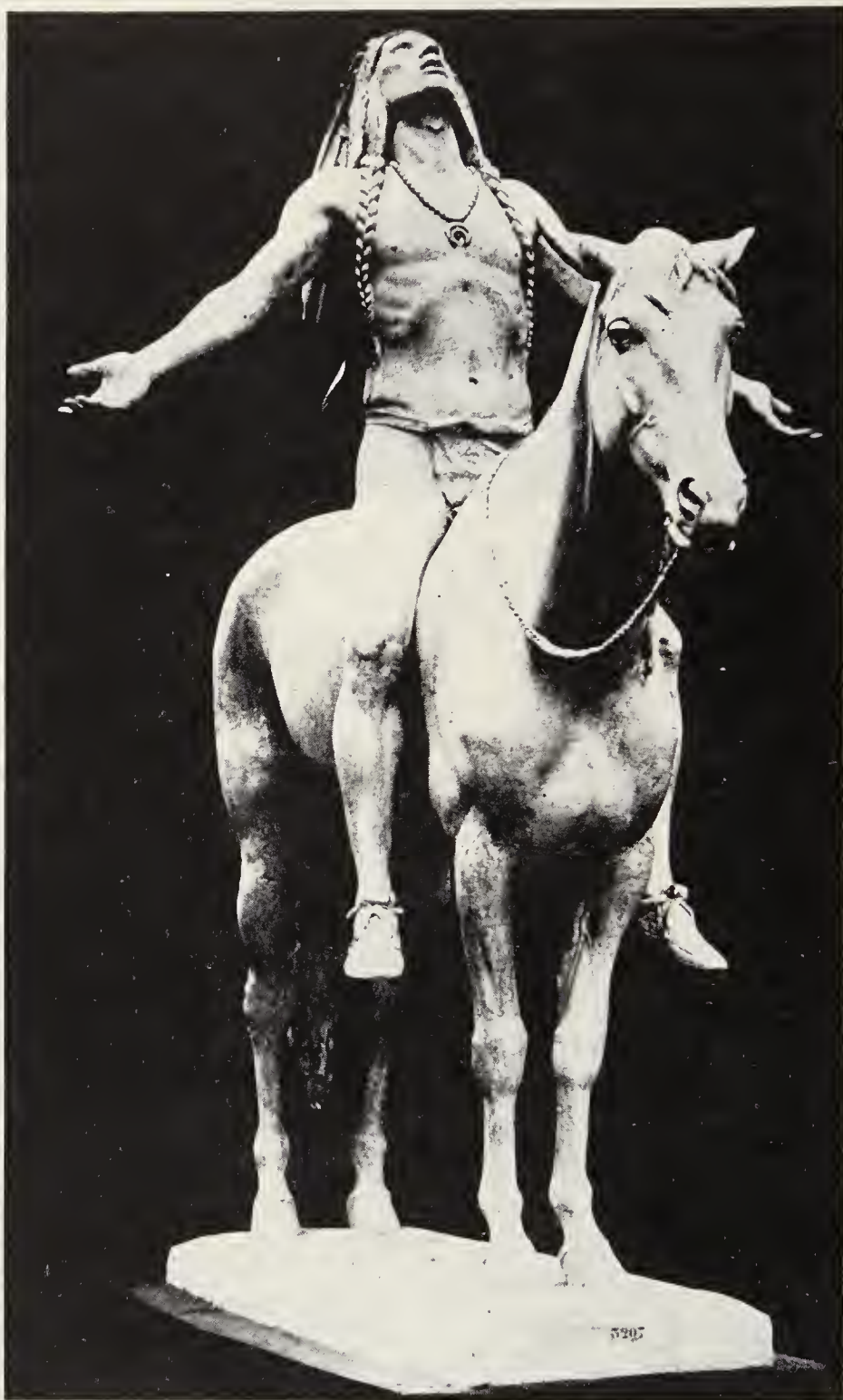
an Indian or two among its industrious and law-abiding citizens. The proportion is, however, small. The government is doing what it can to increase the numbers of those who are taught and trained like white people of the land and who participate in the life of the country. The Carlisle school of this state is one of the foremost institutions of its kind. It has a large number of Indian students who, when they leave school, are ready and fit to take their places in society and who ask no favors or privileges from the rest of us. The training they receive is practical. How practical it is may be judged from the demand for students of Carlisle in the East as mechanics and farmers. Both boys and girls of the school spend their vacations at the sort of work for which they are preparing and thus they get an insight not only into the vocation which they are choosing for themselves, but they also get into touch and learn more about white civilization than they could learn in the school in years. Thus their vacations are not only instructive but also financially profitable. Mr. Friedman, the superintendent, says that the students of Carlisle have on deposit now drawing interest in the school bank no less than \$40,000. Many of the students who came to the school without a cent will leave it with a snug bank account with which to get a start in life. And all because of the outing system in vogue, which makes the vacation time the period of the year when many of the students receive the most practical



FULLBLOOD NAVAJO INDIANS OPERATING STEAM DRILL ON THE CONSTRUCTION OF THE
ZUNI DAM, BLACKROCK, NEW MEXICO



BLACKFEET AT WORK ON THE ST. MARY CANAL—BUILT UNDER THE DIRECTION OF
THE UNITED STATES RECLAMATION SERVICE



" THE APPEAL TO THE GREAT SPIRIT "

BY DALLIN



CYRUS E. DALLIN, SCULPTOR



BLACKFEET INDIANS AT WORK ON ST. MARY PROJECT, ALONG THE INTERNATIONAL
BORDER BETWEEN UNITED STATES AND CANADA



BLACKFEET INDIANS AT WORK ON THE CUTBANK CANAL ON THEIR RESERVATION IN MONTANA
BUILT BY THEM UNDER THE DIRECTION OF U. S. IRRIGATION ENGINEERS

part of their training in the peculiar ways of our civilization. The government schools for Indians are a blessing and much more to be commended than the millions of dollars which are distributed every once in a while and which go largely for firewater.—Editorial, Erie, Pa., *Dispatch*.

INDIAN IS WINNING HIS INDEPENDENCE.

FROM all the information at hand, it would appear that there is no substantial cause for the decline of faith, manifested periodically in some quarters, with regard to the future of the American Indian. On the contrary, the progress made in his training during the last few years has been entirely satisfactory to those who have given most attention to the matter. A recent report concerning the 2000 Indians on the Cherokee reservation in North Carolina, especially with reference to the influence for good wielded among them by graduates of Carlisle, is simply another confirmation of previous optimistic statements relating to Indian education. Superintendent Friedman of Carlisle, at least, sees no reason for any gloomy forebodings. Results of the training which the Indians have received in that establishment are as evident as they are gratifying.

Everywhere on the reservation named the returned Carlisle students, he tells us, take a lead in industry. They bring with them into the community very different views of life from those they took with them to college, and there seems to be a common trait

among these students to desire to impart as much as possible of all they have learned to those around them. They are quickly acknowledged as leaders. A Carlisle graduate will probably be the next chief of the tribe. A Carlisle graduate is the possessor of the best home on the reservation. In fact, all of the returned students are said to be doing well, "cultivating good farms and living clean lives." The Carlisle girls are mistresses of their own homes and are living up to their training.

It is the opinion of Mr. Friedman that the day is not far distant when education will lead to the assimilation of Indians as citizens. This may not come as soon on the reservations as in districts where the tribal relation is weakening or altogether broken up. In many parts of the country, the Indian is proving himself not only to be a good workingman but a good husbandman. On the Ft. Peck reservation about half of the male adults, we are told, cultivate their own farms, the area under cultivation almost doubling from year to year. The Nez Perces of Idaho are becoming prosperous fruit planters. About 75 per cent of the able-bodied Winnebago Indians are engaged in farming. But this is not all. In some places the Indians are learning and following the mechanical trades. Railroad companies in some instances are opening opportunities for them, and in parts of Colorado and Wyoming they are employed as expert hands on irrigation works.

Most pleasing of all is the fact that

the Indian is dispelling the illusion that he must necessarily and for all time be regarded as a child and a ward. —Editorial, *Christian Science Monitor*, Boston, Mass.

THE INDIAN OF TO-DAY.

PERHAPS if he acquaints himself with the results obtained at the Carlisle Indian School, Gen. Miles may be inclined to modify his one-time view that "The only good Indian is a dead one." The government has done a great work for its red wards at that institution, training the boys and girls in ways which make them self-supporting and self-respecting, shining exemplars for those of their race who cling to the reservations and aboriginal ways.

A recent experiment at the Carlisle school has proven so successful that it is attracting attention the country over. This is what is known as the "outing system," whereby the young red men are provided with outside employment at the trades which they learned in the school, and now there are 479 of them at work in various States in the East as carpenters, bricklayers, masons, gardeners and in many other occupations. The universal verdict of those who have employed these students is that they are thoroughly competent, energetic and trustworthy.

The young Indian women students are in demand for household work. And here, too, the employers are loud in their praise of this class of help. These girls have been given careful training in good housekeeping methods while at school, and they are

adepts at turning this education to account in the service of others. The employers thus receive quid pro quo, and at the same time the girls are acquiring a wider knowledge of civilized habits and customs that proves invaluable as a mental awakening for themselves and those of their race with whom they come in contact in future years.

Some idea of the material benefits accruing to these students from this outing system may be gained when it is stated that last year those thus employed earned \$27,000, more than half of which now lies in bank to their credit.—Editorial, *American*, Nashville, Tenn.

EDUCATION OF THE INDIAN.

SUPERINTENDENT FRIEDMAN of the Carlisle Indian School speaks very encouragingly of the results of education among the Indians. He says that a transition is taking place among the Cherokees of North Carolina, numbering more than 2,000, which is rapidly severing them from government guardianship and winning them to independent citizenship. Mr. Friedman states that the right kind of industrial education results in the salvation of the Indian people, and that when this has been given, as in the case of a number of Cherokees who have attended Carlisle, they are among America's best workmen. He says the Indian is not lazy, but needs to be taught how to work to the best advantage. His emancipation from "Indianism," in so far as this denotes

idleness and leaning on the government, may be said to have already commenced at Cherokee.

The word "Indianism" is a peculiarly fitting and expressive one. Everybody understands what it means. Through unnumbered ages "Indianism" has existed on this continent. The idle, improvident, uncleanly habits which have been ingrained by centuries of savagery still persist in the red man's nature in spite of many years of more or less intimate contact with the white man's civilization. The savagery of earlier days has in great degree passed away, but the love of the chase remains. This, too, will die out in the course of time from lack of opportunity for its exercise. There will in a few years be no wild game except in the government parks, and the Indian will thus be compelled to give up the wild, roving life of the hunter.

It is commonly believed that the red man is incurably lazy, that all attempts to cultivate in him a desire for the fruits of industry are utterly hopeless. Superintendent Friedman, speaking from experience, does not believe that this is so. We hope he is right. He refers, however, to the eastern Cherokees in particular. They are doubtless more readily reached by the influences of civilization and education than the wilder tribes of the western plains, who have not so long witnessed the advantages of the white man's way of living. Still, there is everywhere improvement in the condition of the Indians. Speaking of the work which the Carlisle Indian School is doing, Superintendent Friedman says: "The

eastern Cherokees have sent their children mostly to the Carlisle Indian School, and the results of their training is immediately manifest. Everywhere on the reservation these returned students are taking lead in industry, sobriety and in leading their people to the good in citizenship."

These are hopeful words. Evidently the Indian can be civilized, and there is reason to believe that he can be made a good and useful citizen.—Editorial, *Union and Advertiser*, Rochester, N. Y.

INDIANS AS WORKERS.

IT HAS been alleged from time to time that the training given to Indian boys and girls at the Carlisle Indian school adds little or nothing to their working capacity. This view of the case however is directly contrary to that held by many persons who have given employment to Indian students during the school vacation. There are at this time 266 Indian boys and 213 Indian girls absent from the school and at work for the summer, most of them as farm laborers and domestic servants. They are scattered throughout the states of New York, New Jersey, Pennsylvania, Delaware and Maryland, and there is little doubt that the experience acquired in this summer work will be useful after they shall have graduated and returned to their homes in the West. It is worth noting that the majority of these Indian workers are with the same persons who have employed them two or three years in succession—Editorial, *Mail*, New York.

THE INDIANS AND TRAVELING SHOWS.

THE avowed intention of the American Indian Association to throw the weight of its influence against the luring away and employment of reservation Indians by Wild West shows and circuses, is encouraging and should have the approval of right-thinking men. While there may be difficulties in the way of effecting such a reform by any governmental regulations, it is certainly to the best interests of the Indians themselves to get them to see the utter uselessness and folly of sending their young people, both boys and girls, out under such influences.

It may not be so much the morale of their associates in the shows, which exerts a bad influence—although there are many of these shows which are demoralizing—as the persons and influences which the Indians are thrown with in their travels. The action of the Carlisle school in abolishing an extensive baseball schedule because of the iniquities of summer professionalism is along the same line.

The boys squandered all their earnings as they were received, got into bad company, became demoralized and ruined for regular work. While a few made striking successes, the majority became dissipated and unfitted for productive employment.

So with the shows. The Indian youth is engulfed in viciousness and vice. Many are stranded far from home and friends, and many an application comes to the authorities of this school to aid such individuals. Others are continually appealing to chari-

table organizations for assistance. The practice should be discouraged and abolished. Former Indian Commissioner Morgan stated the case clearly and emphatically in one of his reports, when he said:

"The influence of these shows is antagonistic to that of the schools. The schools elevate, the shows degrade. The schools teach industry and thrift, the shows encourage idleness and waste. The schools inculcate morality, the shows lead almost inevitably to vice."

Let the American Indian Association and other agencies, together with the authorities in Indian Schools, tell the Indian of the dangers which lurk in the practice of Indian youth wasting their days in such activities. Help these young people to see that it is their part to settle down to some kind of productive industry which will lead to larger happiness and greater contentment, and to turn away permanently from the activities which though exciting are short-lived and harmful.

PROGRESS OF THE INDIAN.

A WEEK or two ago the papers contained the lament of an Indian girl, educated at an Indian school, that her education, having been achieved, there remained nothing for her but to return to the reservation and lead the life of a squaw. It may be that there was nothing but a return to the reservation, but with her education she could do much toward the improvement of the tribe; and a report just published from the Cherokee res-

ervation in North Carolina shows what education is doing for the Indian. The graduates of Carlisle and the other schools are promptly taking leading places in the tribe. They are building good houses, showing fine returns from agriculture and practicing professions. The girl graduates are mistresses of their homes and living up to their education. The Carlisle superintendent is greatly encouraged over the progress that the Indian is making and believes that the time is not far away when education will lead to the assimilation of the Indians as citizens.—Editorial, *Bangor Commercial*, Bangor, Maine.

GRADUATES HELP RESERVATION CONDITIONS.

SUPERINTENDENT FRIEDMAN of the Carlisle Indian School, recently returned from a visit to the Cherokee reservation in North Carolina, makes an encouraging report on the rapidly changing conditions there. He says the Indians are severing themselves from government guardianship, and he thinks this is due in a large measure to the Carlisle students who have returned home and shown their families a better way of living. Education and the development of self-reliance in industrial affairs are, of course, the chief purposes of the Indian schools. The thing aimed at is to eliminate "Indianism" and supplant it with advanced civilization. It is good to hear that the graduates of Carlisle are exercising such a marked influence among the Cherokee Indians.—Editorial, *Standard-Union*, Brooklyn, N. Y.

INDIANS AT WORK.

INDIAN students from the Carlisle School are in great demand in the East as mechanics and farmers. There are at present 266 boys and 213 girls away from the school at work, scattered throughout Pennsylvania, New Jersey, Delaware, New York and Maryland. Most of the requests for students come from people who have had the students in previous years, or from those who have heard of the entire satisfaction they have given elsewhere. Recently a prominent artist of New York City, in writing for a boy for his summer home and farm, said: "Several years ago Dr. George Bird Grinnell, Dr. Charles Eastman and I visited many of the homes where Indian help was employed, for Harper's Magazine, and of over fifty places we visited we found only one place where there was any dissatisfaction." The recent development, during Superintendent Friedman's administration at Carlisle, of the Outing System, whereby the young men are found employment at the mechanical trades which they have been following while at the school, necessarily entails careful organization; but noteworthy success has been achieved in its practical working out at Carlisle. The girls work in households where the home conditions are found to be the best and where they receive careful training in good housekeeping and civilization. They really become part of the family, acquire civilized habits and customs and experience such an industrial and mental awakening as no school could possibly teach them. Besides, they earn wages, half of which is

saved. Last year the Indian boys and girls at the Carlisle School earned \$27,000. At present they have to their credit in the school bank, drawing interest, \$40,000. The Carlisle Outing system is managed by a Sioux Indian, Mrs. Nellie R. Denny, who is a graduate of the school. Many an Indian comes to Carlisle uneducated and without a penny, and after a period of three or five years at the school returns to his home with a practical education and a bank account of four or five hundred dollars with which to make his start in life.—*Army and Navy Journal*, New York.

INDIANS AS TRAILERS.

ASSUMING the correctness of a recent statement in the Office Window in which it was held that the eyesight of the Indian is less keen than that of the white man, it will be conceded that in one branch of outdoor work the red man is unrivaled, and that is trailing. The Indian will find and follow a trail which the average white man would never discover. The Indian himself cannot clearly account for his success in this sort of work. It appears to be due as much at least to instinct as to the senses, and has rarely been duplicated by white men. An interesting instance of Indian skill in trailing is reported from Carlisle, Pennsylvania. Burglars made off with a large amount of valuables from private houses in that town one night last week, and the local police spent three days in vain

efforts to track them. Then four young Indians attending the Carlisle Indian school were asked to take the matter up, which they did with so much success that in half a day they led the police to a country church several miles away in which the plunder was hidden. Those Indian boys found the trail and held to it over territory in which the paleface sleuths had seen nothing at all.—*New York Evening Mail*.

THE INDIAN AS A CITIZEN.

IT IS stated officially that Indian students at the Carlisle School are in great demand throughout the Eastern States as mechanics and farmers, and that 479 are now detached from the institution for such work. It is fortunate for the Indian that he can adapt himself to the white man's pursuits, but it probably means that some day he will be fused into the great American mass, since there is no color prejudice against the red man, who has always been a warrior, fully equal in battle in the United States and Canada to the Frenchman, Englishman and American with whom he came in contact.—Editorial, *New York World*.

IT IS said the Indians are going blind. There is trouble in store for any football eleven that takes chances with the Carlisle football team on that supposition.—*Republican*, Denver, Colorado.

Ex-Students and Graduates

Samuel Anaruk, an Alaskan ex-student, writes a very interesting letter to Mr. Friedman from Unalakleet, Alaska. It is as follows: "My dear School Father:—I was pleased to receive such an interesting letter from you and appreciate it very much. I am very proud that you have not forgotten me. I am getting along very nicely with my work as assistant teacher in the Government school here where I have been for two terms. I know that my training at Carlisle has enabled me to do the work I am doing and I thank Carlisle for all she has meant to me. God bless all your efforts."

William Yankee Joe, a Chippewa and an ex-student, is employed at the Hayward Indian School in Wisconsin. He writes to Mr. Friedman as follows: "I will be here sixteen months on June 11th, and I am trying my best to please our superintendent with my work. He has been treating me square in every way since I have been under his charge. I shall be pleased to receive the catalogue and always enjoy the Arrow. By it I can learn the doings at the school where I was once enrolled as a student. Through you I am sending my best wishes to all the employes whom I know."

Clara Miller Chew, a Tuscarora and a graduate of class 1902, writes to the superintendent from her home in Lewiston, N. Y. She says: "I have a nice home and a nice family so that my whole heart is in my home duties, remembering my school motto. I am

proud of my two children and hope to bring them up to be honest and noble. Thanks to the dear Carlisle school for many things it has taught me, especially my trade of dressmaking."

From Albuquerque, New Mexico, comes a very cheery letter from Stacey Beck, a Cherokee and a graduate of class 1910. Stacey is employed in the Albuquerque School and likes New Mexico very well. She has met several Carlislers in that vicinity, among whom were Martha Day, Walter Saracino, and Mrs. Annie Abner, nee Kowuni. Stacey expects to spend her vacation with Mrs. Abner at her home in Laguna, Mexico.

Nellis A. Johnson, a Tuscarora and an ex-student, writes that he is doing very well as assistant foreman in the shaping department of the Cluett & Peabody Collar Laundry, Rochester, N. Y. He says: "We turn out between eleven and twelve thousand dozen collars in a day. I have been married nearly two years and we have a sweet baby boy eight months old. I send my best regards to all my Carlisle friends."

George Daley, a Pueblo and former student, writes to us from Seama, New Mex. He says: "I have a small farm and raise stock. My father has a number of sheep and cattle and I help him too. I go to church every Sunday when at home. Our ranch is twelve or thirteen miles from home and I have to spend a great part of

my time there. I thank the Carlisle school very much for what it has done for me."

Johnson Enos, a Pima, and a graduate of class '10, in a letter to our Superintendent writes as follows: "Since leaving Carlisle I have realized what it is to engage in the battle of life. I have just started and I mean to keep up a brave heart. I thank you again for the training received at Carlisle. I send my best regards to the whole Carlisle family."

Eben Snow, a Seneca and former student, writes from his home in Tune-sassa, N. Y.: "I am trying to make practical use of the knowledge which I gained during my five years' term at Carlisle. I wish I could go back for another term. I gained a great deal under the Outing system. At present I am doing the farming at my own home."

Alexander Sage, an Arickaree and a former student, is now employed as a farmer at the Bismarck Indian School, N. Dak. He writes: "I want to thank the school for all it has done for me. 'Stick-to-it' is the main motto among the Carlislers here."

Providencia Martinez in a letter to Mr. Friedman from Porto Rico says that she will always be very glad she came to Carlisle. She learned to like the Indians very much and had many helpful experiences. She sends greetings to all her old friends.

Amelia Wheelock, an Oneida, writes that she has secured work since her arrival at home in Green Bay,

Wisconsin. She says: "I am well pleased with my work here. So many boys and girls are asking me about Carlisle."

Alvin Kennedy, a Seneca Indian from New York and a graduate of Class 1911, is located as a telegrapher at the C. & N. W. depot, Shawano, Wis. Alvin was one of our faithful students and we know he will make good.

Albert Duster, a Cheyenne and a former student, writes as follows from Busby, Mont.: "I received the check which was sent to me. I am going to buy blacksmith tools. I hope I will make a successful blacksmith."

Charles Honyoust, an Oneida and an ex-student, is now located in Syracuse, N. Y. He is following the same trade of steam-fitting which he learned at Carlisle.

Peter Calac, Mission, who went to his home in Fall Brook, California with the June party, writes that he has found plenty of work and is doing very well.

Mrs. Charley Siow, formerly Lena Kie, a Pueblo and an ex-student, writes that she is very happy in her new home in Albuquerque, New Mex.

Emiliano Padin, a Porto Rican and graduate of Class 1905, is located in Philadelphia. He sends greetings to all his Carlisle friends.

Mrs. Delia Concho, nee Kisma, a Pueblo and an ex-student, sends greetings to Carlisle friends from Seama, New Mexico.



ear in all its different phases of expression, such as worry, anxiety, anger or timidity, is the greatest enemy of the human race. It has robbed man of more happiness and efficiency, has committed suicide upon more years of his life, has made more men cowards, more people failures or forced them into mediocrity, than anything else. ♣ ♣

ORISON SWETT MARDEN

Carlisle Indian Industrial School

M. Friedman, Superintendent

LOCATION. The Indian School is located in Carlisle, Pa., in beautiful Cumberland County with its magnificent scenery, unexcelled climate and refined and cultured inhabitants.

HISTORY. The School was founded in 1879, and first specifically provided for by an Act of the United States Congress July 31, 1883. The War Department donated for the school's work the Carlisle Barracks, composed of 27 acres of land, stables, officers' quarters and commodious barracks buildings. The Guardhouse, one of the school's Historic Buildings, was built by Hessian Prisoners during the Revolutionary War.

PRESENT PLANT. The present plant consists of 49 buildings. The school campus, together with two school farms, comprises 311 acres. The buildings are of simple exterior architectural treatment but well arranged, and the equipment is modern and complete.

ACADEMIC. The academic courses consist of a carefully graded school including courses in Agriculture, Teaching, Stenography, Business Practice, Telegraphy and Industrial Art.

TRADES. Instruction of a practical character is given in farming, dairying, horticulture, dressmaking, cooking, laundering, housekeeping and twenty trades.

OUTING SYSTEM. The Outing System affords the students an opportunity for extended residence with the best white families of the East, enabling them to get instruction in public schools, learn practical housekeeping, practice their trade, imbibe the best of civilization and earn wages, which are placed to their credit in the bank at interest.

PURPOSE. The aim of the Carlisle School is to train Indians as teachers, homemakers, mechanics, and industrial leaders who find abundant opportunity for service as teachers and employees in the Indian Service leaders among their people, or as industrial competitors in the white communities in various parts of the country.

Faculty	75
Total number of different students enrolled last school term.....	1192
Total Number of Returned Students.....	4693
Total Number of Graduates	583
Total Number of Students who did not graduate.....	4110

RESULTS. These students are leaders and teachers among their people; 265 occupy positions with the Government as teachers, etc., in Government schools; among the remainder are successful farmers, stockmen, teachers, preachers, mechanics, business men, professional men, and our girls are upright, industrious and influential women.





FOR in all
this world
the thing
supremely worth
having is the op-
portunity, coup-
pled with the ca-
pacity, to do well
and worthily a
Piece of Work,
thedoingofwhich
shall be of vital
significance to all
mankind

THEODORE ROOSEVELT

VOLUME 4, NO. 2

OCTOBER, 1911

DOLLAR A YEAR

An Illustrated Magazine by Indians

THE RED MAN



Published Monthly by THE CARLISLE INDIAN PRESS
UNITED STATES INDIAN SCHOOL, CARLISLE, PENNSYLVANIA



A magazine issued in the interest
of the Native American
by Carlisle



The Red Man



Volume Four, Number Two

Published by U. S. Indian School, Carlisle, Pa.

EDITED BY M. FRIEDMAN, SUPERINTENDENT

EDGAR K. MILLER, SUPT. OF PRINTING

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The publication aims to place before its readers authentic reports from experienced men and women in the field, or investigators not connected with the government service, which may aid the reader to a fuller understanding and broader knowledge of the Indian, his Customs, Education, Progress, and relation to the government. The institution does not hold itself responsible for, and need not necessarily agree with, the opinions expressed in its columns.

All communications regarding subscriptions and other subjects relating to this publication should be addressed directly to THE RED MAN, United States Indian School, Carlisle, Pennsylvania.

Subscriptions will be received with the understanding that one volume will cost One Dollar. Ten numbers will probably constitute a volume. *Usually no back numbers on hand.*

No advertisements will be published in this magazine which are foreign to the immediate interests of the school.



THE RED MAN



Air and Efficient Education:

By William E. Watt, A. M., Ph. D.

Indian boys and girls love the open air. They thrive when they ride and work on the plains or camp in the solitude of our great forests. The Indians are Nature's own children.

The movement for open air school work is not new. Such schools have been in successful operation in the large cities of this country and have had extensive introduction abroad. In a word, the open-air crusade concerns itself with the physical needs of school children. It is a most serious matter when the schools to which our children go contribute to weakened vitality and an undeveloped physique. The open-air school-room makes for wide-awake recitations, alert children, attentive pupils and interesting sessions. More studying is done in less time and much more is retained. The teaching is vitalized, the pupils are contented and quit shunning the school, and the teachers feel more in love with their work because of its exhilaration.

Dr. Watt, the author of this interesting and valuable article, is one of the pioneers for open-air schoolrooms. He was for years principal of the Graham School in Chicago where the best results have been obtained. He is now giving his entire time to the work. The article should be read by every official of the Indian Service. It is the last word of an authority, and that there is need, in the Indian Service, to heed what is said, every official will admit. Let us give the Indian children more fresh, pure air so that when their education in books and industry is complete, they may have strong bodies to help them apply their education to the difficult problems of life.—The Editor.



SOME remarkably important discoveries in science have given educators new light on the business of teaching and learning. There is much more in the atmosphere than was suspected ten years ago. A finer knowledge of the atmosphere has been brought to bear on the business of the school, and results already obtained indicate that a great increase in efficiency for teacher and learner is easily within reach.

A few words regarding what is known now regarding the air will make it easy to understand how certain forms of air treatment have doubled efficiency in many pupils, helped school discipline, obviated dullness and stupidity, and made the school room a more lively and cheerful place.

Our text books generally tell us that the air consists of oxygen and nitrogen in the proportion of about one to four by bulk with a few other substances of little importance unless the carbon dioxide present is too great in proportion to the rest. The old fallacy that carbon dioxide is a poison has been exploded and few books in use now state that it is a poison. Dr. Ira Remsen states that it is no more a poison than pure water. One may be asphyxiated in it, but not poisoned.

And yet reference books in every library refer to carbon dioxide, formerly known as carbonic acid gas, as a poison in the air, and articles on ventilation usually state that air is dangerous when more than four parts in 10,000 of it are carbon dioxide. It has been shown that good pure air with pure carbon dioxide to the amount of 400 parts to the 10,000 does not harm those who breathe it for a long time.

As no school room is liable to accumulate carbon dioxide to the amount of 400 parts to 10,000, we may feel sure that the bad air of the school is caused by something else.

Live Air and Dead Air.

The books generally tell us that the oxygen in the air sustains life and the nitrogen does nothing for us. We know now that oxygen does much more for us than to sustain life, and that nitrogen does not go into our lungs and out again without beneficent results.

Natural, outdoor air has in it a finer oscillation than was known ten years ago. This oscillation was suspected, but it is only in recent months that the electric character of atoms, the magnetic qualities of air, and the action of electrons have been demonstrated beyond doubt. It is but recently, too, that we have come to know something definite about the short rays of sunlight, the emanations of radium in natural air, and the highly interesting and surprising oscillations which arise from various sources and may be spoken of in the aggregate as radioactivity.

Although these things are recent contributions to our scientific

knowledge and are so important as to constitute a new science, finer than chemistry because showing much finer divisions of matter than atoms, there is a mass of new learning regarding natural air that has come to light within the past few months.

To the ordinary chemist oxygen is O_2 and ozone is O_3 . As there is little ozone present in a school or a dwelling, he ignores ozone and treats of O_2 only.

Now it happens that there are at least eight kinds of particles in oxygen that is partly ionized. The list given by Sir J. J. Thomson of the Cavendish laboratory of Cambridge University is as follows:

- (1) Ordinary molecular oxygen, O_2 .
- (2) Neutral atoms of oxygen, O .
- (3) Atoms of oxygen with one positive charge.
- (4) Atoms of oxygen with two positive charges.
- (5) Atoms of oxygen with one negative charge.
- (6) Molecules of oxygen with one positive charge, O_2 .
- (7) Ozone with a positive charge, O_3 .
- (8) O_6 with a positive charge.

Now I cannot take space to tell you that Professor Thomson is a leader in the world's advance and his data perfectly reliable. His list does not by any means tell you what is in the air you breathe. It gives merely part of what some oxygen is.

There are in the oxygen and the nitrogen we breathe many forms of gas which carry into our lungs positive and negative forces, separated finely for definite purposes. There are also other things besides impurities, microbes, etc., which influence our lives powerfully.

There are particles much finer than atoms in these gases. They possess tremendous energy and power to pass through other matter. Nothing is hard enough to resist them. They are smaller than atoms and molecules, and shoot through them without being in the least impeded or diverged.

A particle of radium emanation darts through steel as if it were mere fog. The alpha particles cut through the heart of a mountainous atom at the rate of 10,000 miles a second. Whenever one of these extremely minute particles passes through an atom it energizes it. It gives it rapid motion. It makes it positively or negatively magnetic, depending on the element as to which,

These magnetized atoms are electrons, metabolons, or ions. The atoms of oxygen and nitrogen in the air of out-doors are exposed to continuous bombardment by radium emanations and other radioactive agencies. Many of its atoms are thus energized from the greatest source of power in the universe. Professor Eve of McGill University has counted the emanating particles in the air. In one cubic centimeter of good natural air he finds an average of 600 of these. They are furiously darting about and imparting life to the mixed gases which we call air.

Air thus energized is live air. It has a profound effect on animal life. We consume oxygen in our lungs—a little to maintain life. But I believe we get our vitality, efficiency, going power, resistance to disease, indefatigability, and other desirable possessions, both physical and mental, from both nitrogen and oxygen.

When they are energized we are energized. When they lose their fine oscillations we are weak, dull, sick.

Heating the Air Destroys Its Energy.

The least rise in temperature cuts down the magnetic power of outdoor air. A great roasting of air, such as goes on against the red-hot sides of a heating furnace or in the hot radiators of a steam-heated building, kills the air.

Dead air breathed will sustain life in a slow, dying way. But it does not sustain vigor, efficiency, and resistance to chill and disease. When we lose resistance some sort of illness ensues. This order is common: weariness, a cold, tuberculosis or pneumonia, death.

Vital Air for Schools.

The school is hurt when weariness enters. When the instructor is tired the work is not at its best. When the student is weary his study is more or less futile. It is possible to study long hours daily in pain and weariness and know less after a year of such work than was known before.

There are students who know things to-day which they did not know last year, but their actual knowledge is less now than then.

With sufficient weariness one may study arduously and gradually know less and less by loss of part of what was at first possessed.

In most schools there are dunces. They are the butt of class merriment and the despair of instructors. Often they are tortur-

ed with sarcasm and scolding, but any spur given them is liable to drive the ability to study out and fill the mind with thoughts of resentment and morbidity.

A student has a right to be lazy and stupid if compelled to breathe air devoid of energy sustaining qualities. He should not be roused by any harsh measures. The conditions for his success should be afforded and then mild assistance will become effective.

The greatest help in education is the coupling of the body with the source of natural energy. This is to be done through the nose and through the skin. I shall not speak of the skin here, for the limits of this paper prevent treatment of the subject of breathing in more than a brief, sketchy manner.

I have directed the work of several thousand students in air more natural than that of the average school and have seen some wonderful physical results as well as mental and moral ones. In the Graham school in Chicago when we humidified the air and lowered the temperature of the rooms about ten degrees the office discipline was cut down about 80 per cent.

This means that the hot, dry air of the school before that time was responsible for four-fifths of the friction in the rooms which was so serious as to require help from the principal.

After testing the results of humidity and lower temperatures and of open-air school work, I wrote a book on "Open Air" with a view to telling just what we had done and how others may get similar results. Many schools have since copied the work, although in some of them the ventilating system is such that I have been obliged to give specific directions. In some instances the book has been read so carefully that success has followed and a great relief experienced.

One superintendent reported an increase in efficiency amounting to ten per cent within twenty-four hours. Hundreds of educators came to the Graham school to see the work. In some cases failure to grasp details or follow directions prevented success.

Using Cold Air.

It is dangerous to chill a room down to less than 66 degrees Fahrenheit without properly humidifying.

It is dangerous to let cold air from outdoors pour upon students in a very dry room.

One should not expect to enjoy a cold room at once after being

weakened by the ordinary dead, dry air of school. And yet visitors have entered our cool rooms, exclaimed over their delicious air, and asked us why we cared for cool air when "this room is so pleasant". They had not seen the thermometer. A moderate degree of coolness will be appreciated by any well person at once if the air is vital and right as to humidity.

A room at 62 degrees is as warm in feeling when rightly humidified as it is at 72 when very dry. It takes 25 per cent less fuel to warm a room or a building to 62 than to 72. There will be a great saving in coal when schools are adjusted to this great economy. But the matter of money saving is a bagatelle in contrast with what good, vital, humidified air does for culture, growth, health, strength, and saving lives.

From the use of cool air we proceed to the use of what I call "warm open air". That is air that has been warmed somewhat but which has in it enough humidity and some of the radioactive particles and atoms which are ordinarily killed off by heat.

Saving Lives in School.

After an address on this subject in a parents' meeting in Chicago, I noticed among the throng who came to the front to ask questions as to what to do in their homes, a woman who said she wished to see me privately regarding her son. But as we were leaving the building some time afterwards I could not find her. She had gone.

But she was at my office in the morning and the boy with her. A poor widow with her only child, a big boy with a badly scarred neck. Swollen glands had often opened there. He said the physician had "cut off quite a lot of the flesh so it wouldn't look so bad." The poor boy had never been able to attend school through any term. He was far behind boys of his age. He could not learn easily. He became ill whenever he entered school and his glands enlarged. He had found relief at night by sleeping in an open window in a sort of tent he had invented, using a clotheshorse to support a sheet over himself so he could be practically in the open air without making the house too cold.

He wished to try school in an open-air room. I welcomed him, showed him how to get a permit and transfer, and told him I was sure he could attend my school and learn rapidly. I assigned him

at first to a closed room with its cool, humidified air, telling him it was not what I wanted for him physically but that the teacher was the one I wished him to have.

The class was two years ahead of his grade. But the teacher was kind, cheerful, and specially winning to boys who were dull or ugly. I explained this to Harry and told him he would find some big boys in the room who were as backward as he. But I asked him to come at once to me if he felt at all ill or a gland should swell.

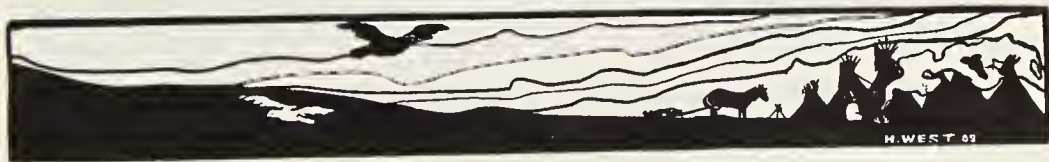
He remained in that room several weeks, doing advanced work and catching up rapidly. He was not ill a minute and he missed no school time that winter. He was transferred to an open-air room later and was happy as ever a boy could be. He gained in weight, strength, knowledge, and health by studying in vital air.

Open Air for Disease.

Tuberculosis is treated in open air. Pneumonia is now cured in rooms with windows removed. Nervous debility yields to fresh air treatment. In our open-air kindergarten over 100 little children escaped all the so-called children's diseases last year, not one case of measles, whooping-cough, mumps, scarlet fever, chicken pox, diphtheria, or pneumonia being developed, although some of these children were compelled to remain at home because other members of their families had contagious diseases.

The feeling of weariness which many persons have continually is overcome in right air. Susceptibility to draughts passes away so that one enjoys a current of air day or night. One becomes immune to coughs and colds by living in right air.

Such air is cheap. It costs far less than the air usually afforded in schools, homes, offices, churches, and public buildings. It means health, cheer, strength, alertness, efficiency, and life wherever it is applied. The whole subject of ventilation of schools is to be readjusted. We are paying out good money for what is called scientific ventilation and getting in return slow torture, stupidity, disease, and death.



Hospital Management and the Training of Indian Girls as Nurses:

*By A. R. Allen, M. D.**



THE methods used for the care of the pupils of the Carlisle Indian School have been the outgrowth of suggestions of the many excellent physicians in charge of the school since its inception in 1879. At first these methods were crude, but by careful pruning and addition and the latest and most approved practice, the hospital, sanitary and health supervisions are down-to-date in every respect. In view of the importance of health and sanitation in relation to Indian welfare, this article, descriptive of actual conditions and things done, has been prepared.

At present, every pupil, on admission to the school, is given a complete physical examination, and the results are noted on a card index kept in the physician's office. If any defects are noted, and they are not serious enough to render him incapacitated for active study and work, steps are at once taken to eliminate the trouble. Those that come disabled are returned to their homes. These physical examinations are made from time to time and at least twice yearly—when reporting for the Outing System and when they return to the school at the end of the outing season.

Since February, 1911, monthly weighings of the individual pupil has been in vogue. This weighing shows in a general way the physical condition of the pupil. If the weight is at a standstill or there is a loss, a physical examination reveals the cause of the failure to gain, or of loss of weight. As this weighing is done monthly and the records kept, a comparison can be made in a few seconds and cases of incipient tuberculosis or other serious illness discovered that might otherwise escape observation for a much longer time.

Health Safeguarded Under Outing.

When the pupils are sent out under the Outing System, the patron is furnished with blank forms that are to be filled out and returned to the school hospital every two months. These forms contain questions relating to the presence of cough, the condition of the eyes and eyelids, and the weight of the pupil. In cases of illness, a doctor's certificate is required, and in serious cases an

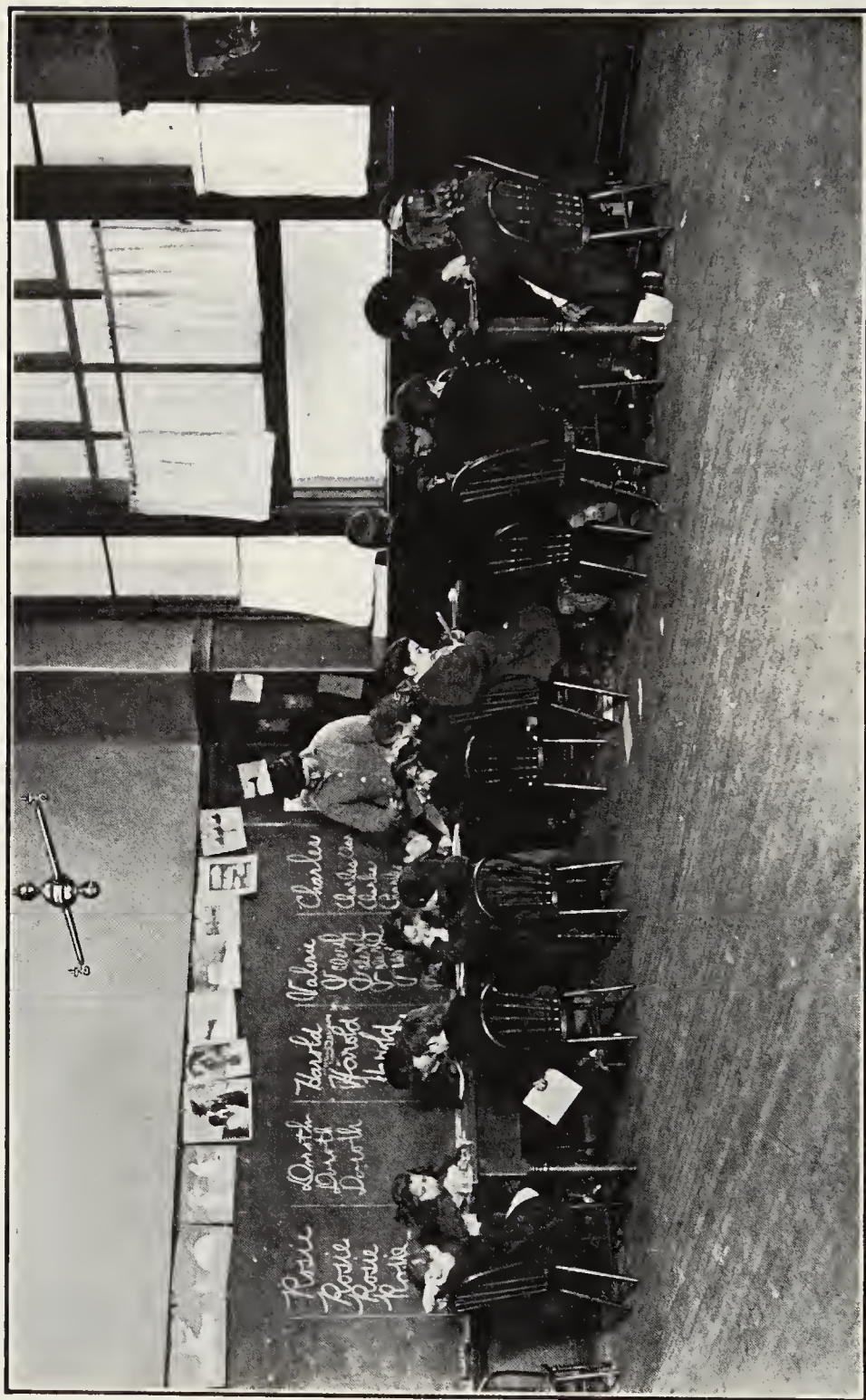
*Dr. Allen is Visiting Physician in charge of the Carlisle Indian School hospital, Surgeon-in-chief to the Todd Hospital of Carlisle, and Member of the Board of Medical Examiners of the State of Pennsylvania.—Editor.



AIR AND EFFICIENT EDUCATION—FIRST-GRADE CHILDREN DOING
CONSTRUCTION WORK IN OPEN AIR



AIR AND EFFICIENT EDUCATION—FOURTH-GRADERS STUDYING
IN OPEN AIR



AIR AND EFFICIENT EDUCATION—MR. WATT'S IDEA IN PRACTICE IN A CHICAGO SCHOOLROOM



CITIZENS WILL NOT TOLERATE TRUANCY

All efforts for years by the New York City school authorities could not reduce the average daily number of unexcused absences in a certain large school below about 25. Within two weeks after the organizing of their School Republic, the children themselves reduced it to an average of two.



CITIZENS DISCUSSING A PROBLEM OF GOVERNMENT

In any average public school, whatever the proportion of foreign born children, a large majority favor fair dealing and right conditions, and when given the privilege to govern themselves and shown how to legislate and carry their laws into execution, at once put a stop to cigarette smoking, fighting, profanity, hazing and all kindred evils.



HIS HONOR THE MAYOR IS PRESENTED WITH HIS OFFICIAL BADGE

This Russian-Jew boy, less than one year in America, was elected by more than two thousand little citizens to be their chief magistrate. His executive ability proved to be excellent and great good came to the little Republic under his administration.

This educational method of prevention affords our only permanent protection, except that of the police and army, from those conditions already arisen and developing every hour as the result of the influx of oppressed people from other lands.



TAKING THE OATH OF OFFICE

Child citizenship is effective for producing right conditions among children and those civic habits which will insure faithful adult citizenship.

Our country needs it in every school, for its defense from mobs and riots instigated by ignorance of our institutions, on the part of our newly arrived population.

immediate report to the school is requested. By means of this form, the school physician is kept in touch with the pupil and the general physical condition is known. By the above mentioned means, a general supervision is kept of all the pupils in the school and a good working knowledge of the state of each individual pupil is known.

Sanitary Inspection.

Every Saturday sanitary inspection of the buildings is made and on the last Saturday of the month, a general inspection of the whole

NO. _____

United States Indian School Hospital,
Carlisle, Pennsylvania.

YEAR _____

TRIBE _____

FULL ONE _____

NAME _____

AGE _____

DIAGNOSIS _____

ADMITTED _____

DISCHARGED _____

RESULT _____

VISITING PHYSICIAN:

RESIDENT PHYSICIAN:

REMARKS:

HOSPITAL ADMISSION BLANK.

school. The resident physician is a member of these sanitary committees and thus we have a knowledge that is up to date. At other times, when necessary, the visiting and resident physicians inspect conditions that need attention. From time to time, and at unexpected meals, the visiting and resident physicians inspect the dining rooms and take meals there so that the condition of the food and cooking are kept up to the standard.

Method of Treatment.

At the hospital dispensary, indisposed pupils report for sick

Carlisle Indian School Hospital.

Name

Age _____

Sec. _____

Diagnosis

Admitted

Discharged

Days in Infirmary

Result,

Resident Physician.

(OVER)

MINOR ILLNESS CARD.

call at 7:00 a. m. and 4:00 p. m. for one hour, one half hour being devoted to the boys and one half hour to the girls. A longer time is devoted when the number of students who need attention is greater. During this time, the resident physician, the head nurse, and the detailed pupil nurses are on duty to care for all cases that may need attention, the resident physician being in charge. The minor cases are attended to at once and the more severe cases are held over for more careful examination and retention in the wards for treatment, if necessary. Those that are sent to the wards are examined by the visiting physician on his daily arrival in company with the resident, and the treatment is outlined for the case. This treatment is entered by the head nurse in the order book for the guidance of the nurses, and entered upon the patient's chart. The patient's name, age, sex, date and diagnosis is then entered upon the hospital book, and if the case is a mild one, a small chart is made out and placed under the patient's pillow; if a severe one, a Wilson temperature

	Date	Hr.	P.	R.	T.
DIET.					
TREATMENT.					

MINOR ILLNESS CARD, (Reverse).

chart with the regular note, and laboratory chart is placed on the chart file. These charts are filed in the office after the patient has recovered.

Infectious cases are isolated at once, and suspicious cases are also isolated until the diagnosis is finally made. In all serious cases, the blood, expectoration and urine are examined in the laboratory which has recently been built and equipped; blood counts are made and smears taken. These are entered upon the proper charts. In cases of fractures, X-Rays are used and then a Roentgen Shadowgraph is made and filed.

Biological Laboratory.

The laboratory is one of the most important additions to the hospital. Here all the necessary equipment is kept, and all needful examinations are made. These consist of examination of the sputa for tubercle bacilli, blood counts, examination of the various

NOTE—RESIDENTS IN CHARGE OF PATIENTS ARE REQUIRED TO COPY ALL LABORATORY REPORTS UPON THIS SHEET THE SAME DAY THAT THEY ARE RECEIVED

Indian School Hospital, Carlisle, Pa. Laboratory Sheet.

NAME _____ WARD _____ CHIEF _____

URINE EXAMINATIONS.

DATE.	AMOUNT IN 24 HOURS.	SP. GR.	REACTION.	SEDIMENT	ALBUMIN.	SUGAR.	SPECIAL.	MICROSCOPICAL.

BLOOD EXAMINATIONS.

DATE.	RED CELLS	LEUCOCYTES.	HÆMOGLOBIN	SERUM REACTIONS.	DIFFERENTIAL COUNTS AND SPECIAL EXAMINATIONS.

SPUTUM EXAMINATIONS.

DATE.	MACROSCOPICAL.	T. B. MINUS.	T. B. PLUS.	MICROSCOPICAL.

LABORATORY SHEET.

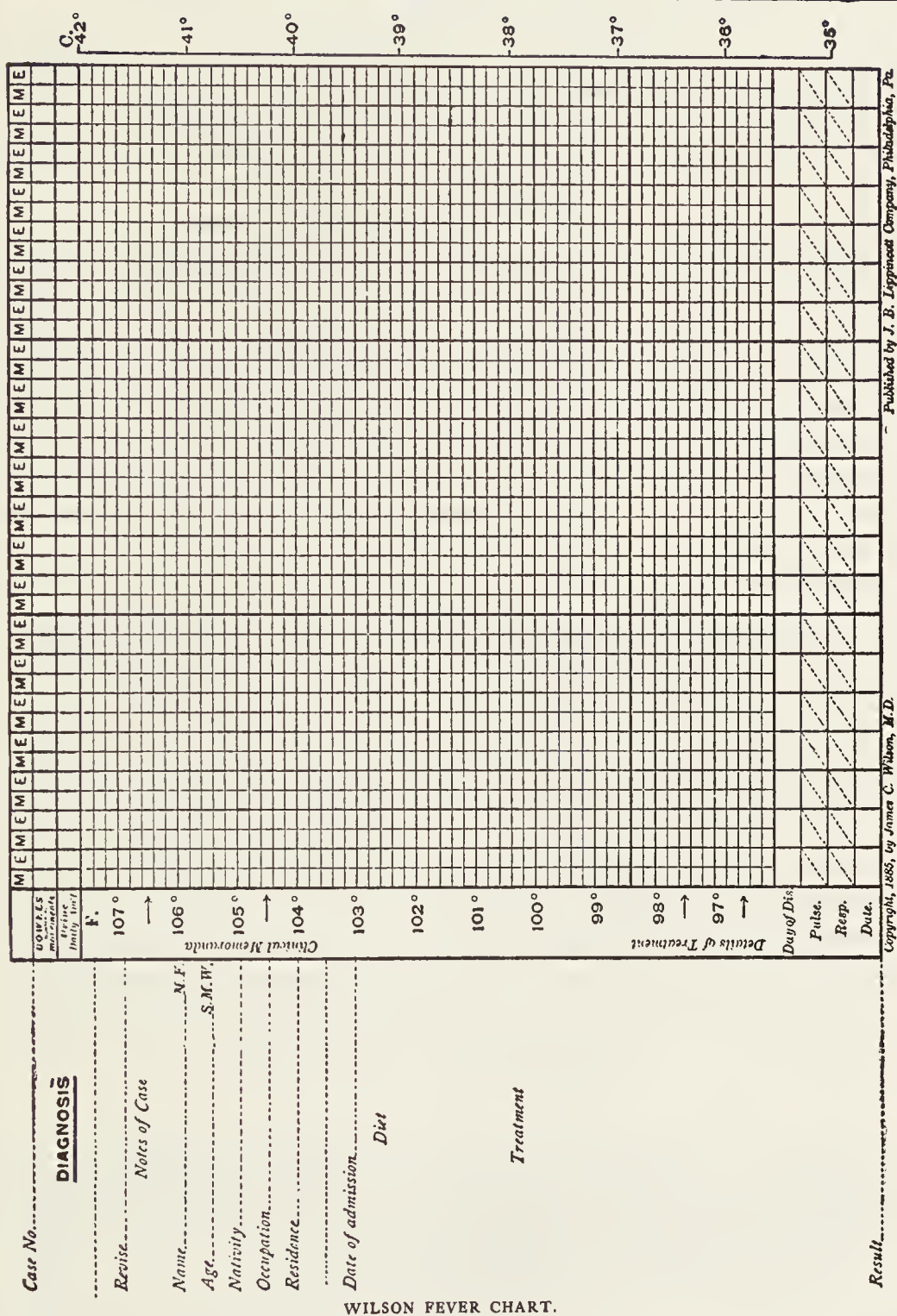
secretions, etc. Included in this equipment is a good microscope which has lately had added a mechanical sub-stage, and the necessary reagents for staining the various cocci, the blood and sputum. There is a blood counting apparatus for red and white corpuscles, and instruments to estimate the hæmoglobin and blood pressure. We have found the laboratory very useful in our work, and while it

is not as complete as a modern hospital would want it, nevertheless, it is sufficient for our requirements at the present time. We have recently added to our equipment, a first-class eye case for refracting the eyes. This work has been done heretofore by an oculist in the town. This will be a great saving to the students, as the work of fitting them with eye glasses will be done by our own physician. We found the case was a necessity in the treatment of trachoma, as the record of the acuity of vision in each case was of value in the treatment of the disease.

While these additions to the hospital equipment entail extra effort, the results to the school prove their worth. We find, however, that one good innovation leads on to other improvements, and we have now added a filing case for the records of each case of illness. These are grouped in sections, and we thus have on file for immediate examination the record of each pupil's illness with the notes and bedside records of the case during the entire school attendance.

Monthly Weighings Important.

The monthly weighings which have been mentioned are particularly valuable as a means of compelling attention to the falling off in the general health of a pupil. Where the weight is stationary, or there is a loss, an immediate physical examination is made, and the blood and sputum examined under the microscope. If nothing is found, the patient is kept under observation, is made to sleep in the balconies at the hospital and put on a full diet with milk and eggs, and frequent physical examinations of the chest are made. Under this regime, if there is any disease present, it is found and at the same time the pupil is placed under the most favorable environment to regain his normal condition. We find that the balconies at the hospital are of the utmost value in these cases. A number of cases of tuberculosis have been arrested that were going rapidly to the bad, and while too early yet to be positive about the matter, yet we believe some have been cured. The balconies are a necessity in a school of this kind, and the good they have done for the pupils is hard to estimate. During the winter months the pupils that sleep on these balconies are furnished with woolen night gowns, knit head and neck caps, and plenty of blankets so that no complaint of cold is ever heard. In fact, those who sleep out doors complain when they are moved to other quarters. These



WILSON FEVER CHART.

balconies are placed on the two sides of the side wings of the first floor of the building and on the rear of the back building on the second floor, and comfortably accommodate eighteen boys and six

NAME Sex { Male.
Female.

Tribes { Full } State 19.....

Age years Respiration Condition of, Eyes.....

Height ft. ins. Mensuration { Insp. Ears.....
Exp. Throat

Weight lbs. Vaccination Cervical glands

Temperature Vision Skin.....

Pulse.....

Inspection

Palpation

Perussion

Auscultation

Heart.....

(Mensuration)

FAMILY HISTORY.

	LIVING.	CONDITION OF HEALTH.	DEAD	CAUSE OF DEATH.
Father.....				
Mother.....				
Brothers.....				
Sisters.....				

Personal history.....

Present condition

..... M. D.

This form is for the record of the physical condition of pupils of boarding or nonreservation Indian schools. It should be filled in by the school physician at the time of the admission of the pupil.

Physicians in the field should use this form to record the examination of pupils for transfer to nonreservation schools. It should accompany the pupils' transfer blanks.

The reverse side is intended as a card-index case-record for use by all Service physicians.

6-1923

INDIAN OFFICE BLANK FOR CARD INDEX.

girls. They can be made to accommodate more, if needed. They are practically a porch extension, having the upper half open and covered by wire screens and canvas fastened to rollers, which can

be raised and lowered according to the clemency of the weather. The accompanying photographs give a good illustration of the balconies. I may say here that these balconies are also used in the treatment of the pneumonia cases with the very best results.

Eradication of Trachoma.

The arrival of Dr. Daniel White, the Government trachoma expert, at the school last fall, developed the fact that, while the general eyesight of the students was in excellent condition, some had trachoma, and after carefully considering the matter, we isolated all the infected pupils. These pupils had separate beds, towels, wash-stands, etc. After a complete examination was made, every case in the school was operated on. The pupils were taken to the hospital in small groups, and two operation tables were prepared for our use. After the operations they were then removed to the wards and ice cloths applied to the eyes and kept there from twenty-four to forty-eight hours until the reaction from the operation had lessened. This method was kept up until all the cases were operated upon. Then, the after treatment was instituted. The pupil reported to the eye dispensary three times a week for three to five months. New cases coming into the school with this infection are operated upon immediately and the after treatment administered as above, until the conjunctiva is in a normal condition. All of these cases require refraction and the glasses must be changed from time to time as the eyes improve. We have found at this school that this treatment has materially improved the pupils' sight and sore eyes are a rarity. This action has resulted in absolutely controlling trachoma in the school.

Treatment of Appendicitis.

From time to time it has been noticed that pupils are affected with appendicitis of a mild type, the greater number of cases being recurrent. In those cases that are recurrent, and in fact in every case that comes to the hospital, the situation is thoroughly explained to the student who generally writes home for permission to have the appendix removed, should it become imperative. These letters of permission are filed, so that if a severe case develops in these pupils, we can operate at once and under favorable circumstances. During the past year three cases have been operated upon with favorable

results. Our treatment in the hospital of these cases is to withhold, absolutely, water and food for forty-eight to sixty hours and place an ice cap over the appendix. The bowels are left severely alone until the attack begins to wane, when they are moved. If, in spite

[illegible]

PUPIL'S HEALTH REPORT.

This blank is loaned so that the school authorities may keep in touch with the health of the pupil. The patron is requested to fill this blank out on the first of MAY, JULY, SEPTEMBER, NOVEMBER, JANUARY, and MARCH, and send it to the school with the outing report for the month.

Patron's name and address.....

Pupil's name.....

General health of the pupil.....

Has pupil been ill the past two months?.....

Name of disease.....

Name and address of the physician in attendance.....

Does the pupil have a cough?.....

For how long has he had it?.....

Give the pupil's weight.....

Has the pupil any trouble with the eyes?.....

Are the eyelids inflamed?.....

Remarks:.....

.....

.....

.....

.....

.....

In case of serious illness, notify the school at once and have the physician in attendance send in a written report of the case.

HEALTH OUTING BLANK.

of this treatment, the case does not improve, or is very severe in the beginning, an operation is performed.

Pupils' Teeth.

There is also an arrangement made with a leading dentist of Carlisle whereby he visits the Indian School twice weekly, and takes care of the pupils' teeth. This is an exceedingly useful as well as prophalactic measure in many ways, and I believe limits the tendency to tubercular adinitis, etc.

The dentist is greatly interested in this work at the school, and has proved a valuable acquisition to the medical staff.

Indian Girls Make Successful Nurses.

In the hospital there are employed from four to six of the pupils as nurses. These girls are given practical training in nursing, and receive two lessons a week in practical nursing and anatomy, and are taught how to keep the proper records and charts of the patients, etc. Since I have been in charge, I have been more than surprised at the adaptability of these girls. They make the best kind of nurses and are much better fitted for this profession than many of the white race. I have made a special effort to have hospitals in this state take them in their training schools, and have thus far had the following hospitals agree to receive them: Medical Chirurgical, St. Josephs, Methodist Episcopal, Pennsylvania, German, all at Philadelphia, Pennsylvania, Lancaster General, Lancaster, Pennsylvania, and at present I am in correspondence with several others about receiving our pupils. We expect to send five or six of these girls each year to the different hospitals for training, only allowing one girl to a hospital, as we find this works out more satisfactory to the school and to the hospital. Among the many former pupils of this school, Mrs. N. R. Denny, in charge of the Outing System, has furnished me the names of the following nurses and the results they have achieved. I have just had a report from the Lancaster General Hospital, Lancaster, Pa., stating that the present pupil nurse at that hospital is one of the most desirable pupils in training, states that they are willing to take another at any time we may desire to send one.

Arrangements With City Hospitals.

The visiting physician, owing to his wide acquaintanceship and his close association with the profession at large, has been able to make arrangements whereby the different hospitals of Philadelphia take care of the more serious cases that cannot receive the desired operative or medical attention at the school hospital, with little and many times with no expense to the school. These cases have been cases of disease of the eye and a few serious surgical cases. They have been treated at the Medico-Chirurgical Hospital, University of Pennsylvania Hospital and the St. Joseph Hospital, of Philadelphia.

Records of Nurses.

Of the twenty or more Carlisle girls who have graduated as nurses I give the names of those who have made exceptionally good records:

Charlotte Harris, a Cherokee, and a graduate of the class 1902, Carlisle, also a graduate of the Jefferson Hospital, Philadelphia, has practiced in Philadelphia and vicinity constantly since her graduation. She is making an excellent record.

Alice Heater, Class 1905, Carlisle, also graduated from the Jefferson Hospital, Class 1908. She also completed a post-graduate course in the Philadelphia Hospital for contagious diseases. For two years after her graduation, she practiced in Philadelphia, earning \$25 a week. Just a year ago, she went West and is now located in San Francisco, "where I have done equally as well as in Philadelphia," she says. "I earn from \$25 to \$30 a week here. For a young woman who has to make her own living, I think she could not choose a better profession than that of a nurse." Miss Heater's record is excellent.

Another Carlisle girl who is making a good record in her profession, is Estaiene Depeltquestangue, a Kickapoo Indian, who graduated from the Lakeside Hospital, Cleveland, Ohio. Immediately after her graduation she was placed in charge of one of the wards in the same hospital, which required much responsible work.

Rose Nelson Van Wie, Class 1903, Carlisle, is another nurse, who, up until her marriage a few months ago, practiced her profession most successfully. She graduated from the City Hospital, Worcester, Mass. She is now located in Branford, Conn., where her husband is in business.

Another Carlisle graduate, Class 1906, who has made a special success of her work is Mrs. Juliet Smith Twoax, now living at 2042 W. Erie St., Chicago, Ill. She graduated from the Jefferson Park Hospital, Chicago, in 1909. After her graduation, she was for one year stationed at the Sycamore Hospital, in the same city, and was appointed head nurse at the end of the year. "I refused the position, as it would not pay me," she states. "I never made under \$25 a week and often received \$35. I wish more Indian girls would take the course in nursing. I find it fascinating, uplifting and beneficial," she enthusiastically adds in a letter to the superintendent.

Sara Peirre, another Carlisle girl, is now assistant manager of a Convalescent Home in Portland, Oregon, and is making a splendid record.

We find other Carlisle girls who have graduated as nurses located as follows:

Theodora Davis is at the St. Joseph's Hospital, St. Paul, Minn., making a good record.

Lilian Wind, a graduate of the Training School for Nurses, Hartford, Conn., is still practicing most successfully in New England.

Nancy Seneca, a graduate of the Medico-Chi Hospital, is now in the Indian Service at Rapid City, S. D. She has been in the service most of the time since her graduation.

Elizabeth Wind Diven, her sister, graduated from the Methodist Hospital, Philadelphia, Pa., and has made use of her training to advantage.

Hattie Jamison had her training at the Waterbury, Conn., Hospital and is now stationed at the Emergency Hospital, Warren, Pa., as is also her cousin Geneva Jamison, another Carlisle girl.

Savannah Beck, another graduate, though she had no training outside of that given in our school hospital, is practicing in West Chester and vicinity and is making a most excellent record.

Nancy Wheelock Williams, Zippa Metoxen Schanandore, Phebe Howell, Jennie Wasson Coddling, Julia Long Rames, are other trained nurses who up until the time of their marriages were excellent nurses.

Some of our best nurses have died. Nancy Cornelius, an Oneida, was the first Carlisle girl to get a nurse's diploma. She was the pioneer Indian nurse and was most excellent in her profession.

Katie Grindrod, a graduate of the Class 1889, Carlisle, and also of the Women's Hospital, Philadelphia, was an excellent nurse during her lifetime.

Seichu Atsye, the only Pueblo trained nurse, also graduated from the Women's Hospital and did excellent work.

Delia Randall graduated from a New Haven, Conn., Hospital and did good work.

There are many other Carlisle girls who took partial trainings in different hospitals and made splendid use of their training.



Bad Civic Conditions and a Remedy:

By Wilson L. Gill, LL. B.,

President of the Patriotic League, Supervisor at Large of Indian Schools.

The Red Man is constructive in its attitude toward the Indian and his relation to the government. It substitutes optimism for pessimism. It seeks in its small way to be an influence for the uplift and improvement of the race rather than to find fault and to pull down the existing order. It encourages every movement in behalf of the Indian which is sane, simple of comprehension, and based on sound principles. The main work of Indian civilization is a question of education, but education without the goal of citizenship is like a ship without a rudder—it leads nowhere.

The School City, with which the article herewith deals, has been found a vital influence in connection with educational work, as carried on in our public schools for whites. It is gaining ground because of the perfection of the movement and its popularity. As a part of General Leonard Wood's constructive policy while Military Governor of Cuba, Mr. Gill introduced it on a large scale among the Cubans during the period of American occupation, a few years ago. It has also been introduced in many of the largest schools in the country. The idea has been adopted by the government for inauguration in Indian Schools. The School City is a democracy based on kindness and justice. We believe it is a step in the right direction and should be commended. Mr. Gill has been appointed a supervisor of Indian schools with authority to work the matter out in Indian schools. He is just starting out on an extensive tour of Indian schools throughout the country, and the movement which he is fathering will make every school more effective where it is definitely and thoroughly established.

The Indian is going through a transition period. In many places near reservations, town sites are being established. The Indians are being elected to office and they must be taught the rudiments of government and the duties of the various offices. Aside from this practical benefit, the inauguration of the democracy in the school is an advance step towards vitalizing the instruction and obtaining the sympathetic cooperation of the student body. The students thus become a real factor in the school's government.—The Editor.



CIVIC CONDITIONS in the cities of our country are not what they should be. For many years a large majority of all the college graduates throughout the United States have failed to attend primary meetings, to vote at local elections and to take their turn on juries; and the less-educated men have not been sufficiently instructed in regard to the principles of our American institutions to prevent their being constantly the prey of unscrupu-

lous men in public affairs. Taxes are too high for the benefits received, and the very foundations of our institutions of liberty are shaken.

Search for the Root of the Evil Led to Civic Discovery.

In 1891 some of the most prominent men of our country organized the Patriotic League for the purpose of discovering the root of the evils and to render such service as might be in their power to eradicate it. After several years of study and experiment they came to the conclusion that intelligent and efficient citizenship is a practical art, simple as it is, which cannot be taught by the old-fashioned academic method of the schools, and can be learned effectively only by practice of the art itself.

Laboratory Work in Citizenship.

This discovery is simply in the line of progress which took the useless instruction in chemistry out of the academic classroom and has made it practical and valuable by work with chemicals in the laboratory, and that has set the law student studying cases, rather than giving up his whole time to text books and lectures.

How the Principle is Applied.

The process is both simple and interesting to the youngest pupils and oldest students. The pupils in each schoolroom are organized as if they were citizens of a little city. They elect a mayor, president of the council and judge and other officers when they are wanted. All the pupils are members of the council or legislative assembly. Several school cities in one building are formed into a state. They are taught to make laws, to carry them into execution and to adjudicate all matters in dispute. Under instruction of their teachers, they actually govern themselves. They rapidly eradicate those forms of evil which are not easily reached by their teachers, but which greatly detract from the pleasures and value of school life. They are confirmed for life in the habits and character of intelligent, unselfish, efficient American citizenship.

Another Presentation of the Same Idea.

New Arrivals from Other Countries.

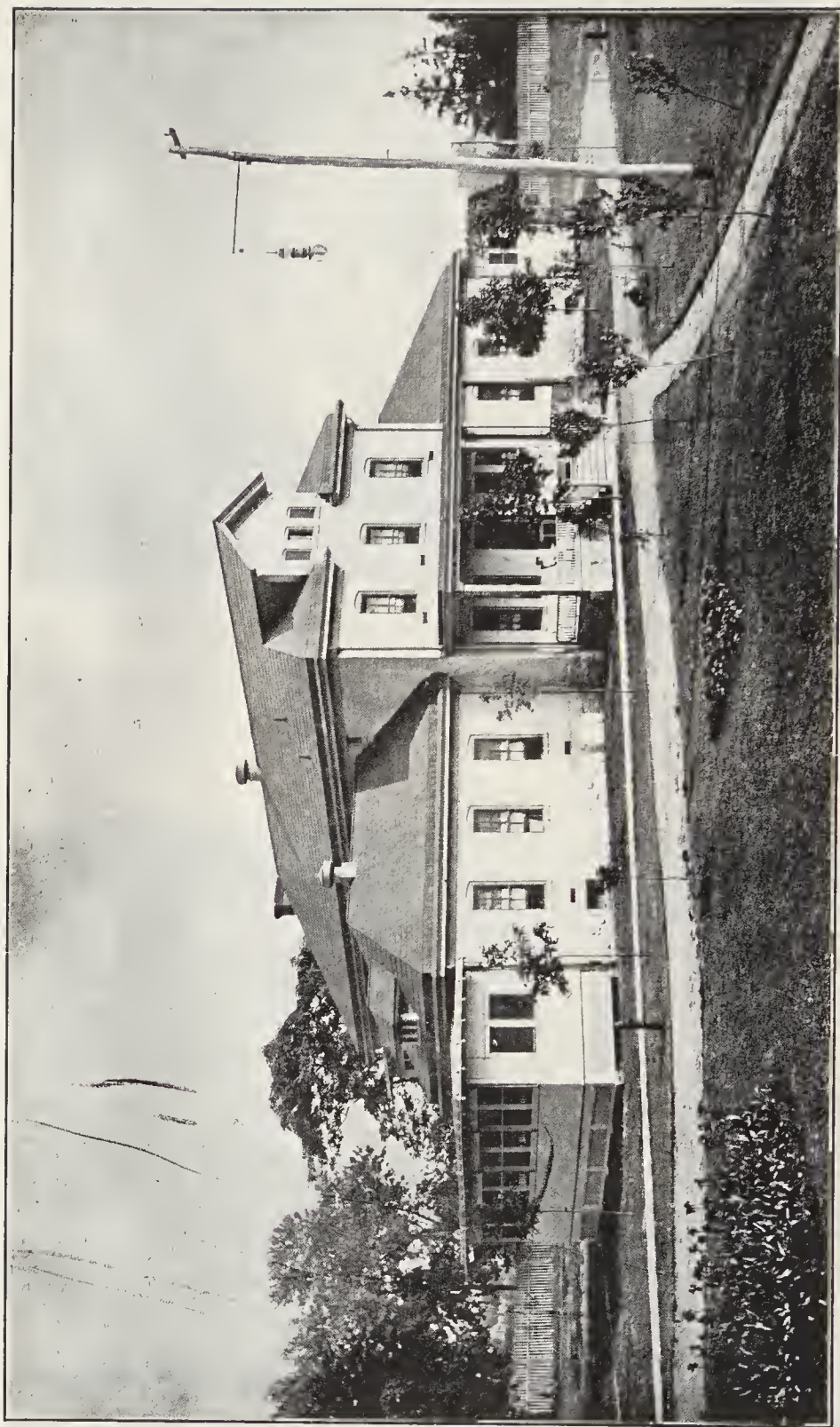
A vast new population from the south and east of Europe, with no antecedents to prepare them for successful citizenship in a de-



OUTDOOR SLEEPING WARD—HOSPITAL



BOYS' WARD, SCHOOL HOSPITAL



FRONT VIEW OF SCHOOL HOSPITAL, SHOWING OUT-DOOR SLEEPING ADDITIONS



GOOD TYPE OF THE HOPI MAIDEN
(Photo by Carpenter, of Field Museum)



ADMINISTRATION BUILDING OF THE CARLISLE INDIAN SCHOOL

mocracy, is with us and is rapidly increasing. The ward politician has been the only means for training them for participation in our public affairs, and the results are disastrous to the spirit and practices of true democracy.

Sons of Revolutionary Sires.

The descendants of the colonists have their memories stored with a great variety of information, and their wits whetted on mathematics, but after they have left the university, they will not, more than once or twice, attend primary meetings and local elections. They are out of reach of the heeler, but are eliminated from local politics.

These conditions make "machine government" inevitable.

Machine Government Is Inevitable!

When the only possible way to serve the public welfare seems to be through the existing "machine" form of government, it sometimes happens, as we have seen in Philadelphia, that the most excellent citizens enter the public service.

We do not complain of our public servants, neither do we find fault with our citizens who will not vote, nor do we complain of "machine government" and "bosses." These are but necessary results, not causes—they are but symptoms of the wrong. The root of the matter is what concerns us. Our people are trained in the schools and colleges to be subjects of government in which they have no part except to obey. Their habits and character in relation to government are by this means established and they are not responsible for it. They are, however, responsible for how the children of the present time are trained, and are not you one of those who are responsible for the future?

There is a remedy, simple, scientific and effective.

*Citizenship Like Chemistry Cannot Be Taught Successfully Except
by Laboratory Practice.*

For many years time and energy were wasted because of the false theory that chemistry could be taught by means of text-books, lectures and illustrative experiments made by the teacher. Now students learn chemistry while working with chemicals in a laboratory. Even at the present time, school boards and the faculties of colleges and universities have failed to awake to the fact that

citizenship cannot be taught academically any more than chemistry can.

Text-book civics without the practice of real, unfeigned citizenship is worse than useless, as it serves to blind those who are interested in the matter to the astounding fact that for ninety and possibly ninety-nine per cent of all students, our educational institutions are doing absolutely nothing that will ever be availed of for the cause of citizenship or the defense of our American institutions in time of peace.

Students have had no part in their own government except to obey. As a consequence of this, educated men, with comparatively few exceptions, will not perform their most simple and important civic duties, such as attending primary meetings and serving on juries. Because of this, democracy in America is not so great a success as it ought to be, and such failure of government of the people, for the people and by the people, as has been illustrated by the political scandals in Minneapolis, St. Louis, San Francisco, etc., is altogether too common.

The Most Practical Means for Civic Education is Wasted.

To make it possible to carry on the work of education, it is necessary that government should be maintained among all pupils from the kindergarten through the university. This necessary government which has been utterly wasted, so far as any educational purpose is concerned, furnishes all the elements and the most perfect opportunity for laboratory work in citizenship. Economy and efficiency in the schools demand that this necessary element in school and child life shall no longer be allowed to go to waste.

Utilize School Government for Civic Training.

The School Republic or Children's Commonwealth is the practical application of this idea. The responsibility for maintaining order and right conditions is accepted by the young people. They are trained to make and enforce laws in relation to their own conduct, to elect their own legislative, executive and judicial officers and to perform the functions of citizens and of officers as effectually as chemists have been taught to handle chemicals.

Many teachers in every part of our country are acting practically on this knowledge, but except in a very few places, they have not

the authoritative support which they need to enable them to get best results and to make the work permanent in their schools. There is no more reason why the practical training in citizenship, which is but another term for morality, should be on a charity basis than training in mathematics. The object of the School Republic or Children's Commonwealth movement is to induce school boards and legislatures to recognize this and to make adequate provision for introducing it into the schools and for supervision by those who have been especially and thoroughly prepared for this work.

History and Present Status of the Movement.

The first School Republic was in New York City in 1897. The New York City Board of Education authorized the use of the method but did not require it or make any provision for supervision, without which there is no possibility of any successful general introduction of this or any other method in the schools of any city.

Much publicity was given to the first experiment, both at home and abroad, with the result that some school republics have been organized in every State of our Union and in many countries in Europe, Asia, Africa, Australasia, South and Central America.

Following the close of our war with Spain, Major-General Leonard Wood, the military governor of Cuba, desiring to illustrate to the adult population the meaning of true citizenship and at the same time have the children trained in the practice of it, appointed me general Supervisor of Moral and Civic Training for the Island of Cuba, where I organized its thirty-six hundred school rooms as School Cities. I proclaimed to the children the doctrine that there could be no true and successful citizenship except it should be based on that spirit of brotherly love which is expressed in the Golden Rule. They accepted this doctrine most eagerly, and cleaner physical and moral conditions followed instantly.

This method was adopted by teachers in some of the Indian Schools. Dr. Charles M. Buchanan, seeing it in successful use in one of the day schools of which he was and still is the superintendent, and appreciating its educational and moral value, inaugurated the system in the large government boarding school at Tulalip, on Puget Sound, when it was opened in 1905. The results there have been so satisfactory that Mr. Valentine, Commissioner of Indian Affairs, acting for the Government, in April 1911, appointed

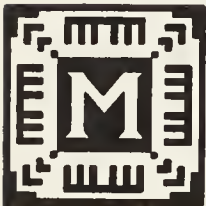
me Supervisor of Indian Schools for the purpose of introducing the method into every Indian School. The teachers in the Indian Service accept the method most cordially and the young Indians respond to it heartily.

In March, 1909, four special commissioners of education from Europe, South America and Japan, without knowledge of each other, wrote desiring to confer with me in the City of New York in reference to school citizenship in their countries. I invited them to meet, and they did so a number of times. On the 3d of April they signed articles of agreement founding the Children's International State with the view of developing civic and moral training in every country and cultivating international friendly intercourse and relations among all public school children. This has been sufficiently tested to demonstrate its practicability as soon as money shall be furnished from any source for clerical and other assistance to attend to it.



Stories of the Serrano.

CHRISTIANA GABRIEL, *Mission.*



MY GRANDMOTHER, a Serrano Indian woman, was born and raised under the shadow of the San Bernardino Mountains. It was from her that I heard many stories about the curious customs, beliefs and superstitions of the Serrano Indians.

When I was a child I delighted in hearing her tell bear stories, or stories about the eagle; in fact any animal story. Both the bear and the eagle are considered quite sacred among the Serranos, and to this day the younger children are not permitted to speak of the bear except during the afternoon, because then the bears are asleep. It is said that if we speak an unkind thing about a bear in the morning or evening, the trees, or anything around where we say this unkind thing, will tell the bear and we would then meet the old bear somewhere the following day and perhaps be injured.

The little horn-toad, it is said, is a grandfather of the rattlesnake; if you kill or tease the little horn-toad you will be bitten by his grandfather, the rattlesnake.

Editor's Comment

AGRICULTURAL FAIRS AMONG INDIANS.

THE second annual Cheyenne and Arapaho Indian Fair was held at Darlington, Oklahoma, during the latter part of September, and from a comprehensive report which was made by the superintendent, it seems to have been a great success. The program was extensive, offering much that was interesting and valuable, besides presenting a substantial variety. There were races of different kinds, athletic contests, and a splendid exhibit. Descriptive talks were given on sanitation and cleanliness and the prevention and cure of disease, particularly tuberculosis. An interesting item of news is that the gate receipts were sufficient to pay all the premiums and operating expenses. The exhibit was composed of live stock and poultry, farming and garden products, cooking and sewing. The attendance was unusual, and the interest among both whites and Indians was aroused to the highest pitch. The best of order was maintained. There was an absence of gambling, and not withstanding a bad crop year, the exhibits were of the highest order.

Such fairs as this should be encouraged among the Indians. They have been held at several places and success has attended the efforts of the superintendents and the progressive Indians wherever the exhibition has been tried. The Indian Fair on the Crow Agency among the Crow Indians has been a great factor in the agricultural and industrial development

of these Indians. Many of the Indians are taking hold of agriculture as a consequence, greater interest is being manifested in the work, and less idling done by the people.

Among the Navajos at Ship Rock, New Mexico, a very extensive fair has been held for some years and thousands are each year attracted, because of the splendid exhibits and the interesting attractions.

An excellent fair was held this year during the latter part of September among the Indians on the Fort Totten reservation, which has been reported a great success.

The Indians themselves are evidencing the greatest interest in the fairs in these and other places where they have been tried. They have gladly taken part by exhibiting their own supplies, produce and handiwork, and each year has shown better farming methods, more sanitary living and greater progress toward civilization. The agricultural fair is a great aid in the development of any agricultural people, and the fairs among the Indians offer a splendid opportunity to the Government as an educational agency.

YELLOW STAR.

THERE has been published an Indian story entitled, "Yellow Star" by Elaine Goodale Eastman, the talented New England writer who knows the Indian so intimately and sympathetically. It is a story for young people but is equally interesting to the mature minds, and should

be read by both Indians and whites. "Yellow Star" is an Indian girl who is given the name of Stella after she had been adopted by a missionary in the Dakotas. Stella was picked up after the battle of Wounded Knee, and her Indian name is The-One-Who-Was-Left-Alone. After the death of her husband, the widow of the missionary brought the girl to a New England village, where she attended school, became the most popular girl in the village, graduated from the academy, and won the hearts of both old and young by her beauty, intelligence, and unselfishness. After completing her education in the East, she feels the call of her people and goes back to Dakota as a field matron. On the reservation, notwithstanding the difficulties in her way, both officially and because of the opposition of some of her own people, she encourages them to better living, improves their sanitation and enlightens them in many of the ways of civilization. It is an interesting story, and Mrs. Eastman tells it with directness and force and a sympathy which will tend to draw the two races closer together.

In these days when the moving picture shows are showing pictures of frontier life which are mostly visionary and untrue, and which have the effect of throwing the Indian in an unwholesome light and arousing prejudice against him, such books as Mrs. Eastman's are a welcome addition to our literature concerning the American Indian. The story presents something of the difficulties in bringing the Indian to citizenship, but on the whole its tone is optimistic.

The book is beautifully illustrated by Angel DeCora and William Lone Star, who teach drawing and native Indian art at the Carlisle Indian School.

YELLOW STAR.—By Elaine Goodale Eastman, author of "Brother o' Dreams," etc., with illustrations by Angel DeCora and William Lone Star. 12mo. Decorated cloth, \$1.25. Little, Brown & Company, Publishers, Boston.

THE INDIAN BOOK.

THERE is plenty of romance and adventure in "The Indian Book," by William John Hopkins, to stir any healthy and full-blooded boy or girl with enthusiasm. Written in the style of "Once upon a time" the book deals with the habits, customs and history of the Mandan Indians who lived in the Missouri Valley. There are a number of stories delightfully told, depicting conditions which, while they are seen no more because of the rapid progress and assimilation of the Indians, are of historical interest to young people. The book is well written and the stories hold the attention. The volume is comprehensively illustrated from Catlin's famous paintings of Indian scenes and characters.

THE INDIAN BOOK, by William John Hopkins. \$1.25 net. Houghton-Mifflin Company, Boston.

AN INDIAN CARVER.

ONE of the Indians of the Northwest, Attlu by name, has been awarded a medal by the Canadian Government for his proficiency in carving. He is considered one of the most famous carvers in wood, bone and metal in the Northwest. His work is widely sought and is done in typical Indian design.

Ex-Students and Graduates

John H. Miller, a Chippewa Indian, and a graduate of Class 1902, sends a very interesting and appreciative letter to the superintendent. He writes: "Your most welcome and encouraging letter was received sometime ago. I am certainly glad you think of us who are on the "firing line." It is true, as you say, that the success of any school lies in its graduates. My trade at school was harnessmaking, and I had determined to follow the same trade after graduating. When I arrived home, I applied for work in a harness shop. I did not get it then, so I worked at what I could find to do. Two years went by before I was given a chance in that shop; then I was tried for a week and the work lasted nine months. When the work became slack, I was dropped. After a lapse of about one year, I was again hired by this same firm. I have now been in the same shop nearly five years. This harness shop is connected with one of the finest hardware stores in Northern Michigan. I have sole charge of the shop, making all kinds of harness, from a very heavy harness to a very fine buggy harness. I have had offers to go elsewhere, but I am very well satisfied here in Elk Rapids, Mich. I shall always be one of Carlisle's scouts."

Alice Heater, a Digger Indian, and a graduate of Class 1905, is now located in San Francisco, Cal., where she is still carrying on her noble work of nursing. She writes: "I graduated from Carlisle in March, 1905, and on

April 1, 1905 entered Jefferson Medical College Hospital in Philadelphia. I graduated from there on April 1, 1908. My training at the hospital was general, including both medical and surgical cases. After completing three years' training at Jefferson Hospital, I entered the Philadelphia Hospital for contagious diseases, where I completed a post-graduate course of six months in that special line of nursing. After finishing my course, I continued to practice my profession in Philadelphia. There I was very successful, earning \$25 per week. Just a year ago, I came West and located in San Francisco, where I have done equally as well as in Philadelphia. For a young woman who has to make her own livelihood, I think she could not choose a better profession than that of a nurse. Aside from earning a fair salary, a nurse comes in contact with the better class of people, and she has the consolation of feeling that she may be of good service to humanity."

From Mary Brittain in Pala, California, comes a very interesting letter. Mary is a Mission Indian who returned to her home in June, 1909. We quote from her letter: "I was certainly delighted to receive both the Arrow and the catalogue. I would be happy if I thought I could again be a student at dear old Carlisle, but I fear I will never be more than a returned student. Since my return, I have been working until a few months ago, when I was taken ill. Then I lost my work and used up all the money I had saved.

I am much better now. I have worked for the same family ever since my return from Carlisle. I tried to go to a night-school in San Diego, but my eyes gave me a great deal of trouble, so I had to give up my night-school. We are in the midst of our harvest season now. I send my greetings to my old Carlisle friends."

Mrs. Zippa Schenandore, nee Metoxen, an Oneida Indian, and a former student, writes to us from her home in Oneida, Wisconsin. She says, in part, as regards her training as a nurse while at Carlisle: "I think nursing is one of the grandest things for girls to know. I know I have never regretted that I studied nursing, although, after my graduation from the Connecticut Training School for Nurses, I nursed for only one year. Then household duties occupied my time. Now, I have a family of seven to care for and my training as a nurse is a great help to me. Two of my oldest children are in the Tomah Indian School. I expect to send them to Carlisle when they are a little older."

Mrs. Juliette Smith Twoax, an Oneida Indian, and a graduate of Class 1906, in a letter to the superintendent says: "I wish more Indian girls would take the course in nursing. I find it fascinating, uplifting, and beneficial. I took my training as a nurse in Jefferson Park Hospital in Chicago, graduating in 1909. After graduating, I located in Sycamore, Ill., where I assisted with all the surgical operations, and also took in private cases. I never receive less than \$25 per week and of-

ten \$35, and am kept very busy. I think Carlisle is doing wonders in uplifting the Indians. Long may she live to continue her great work."

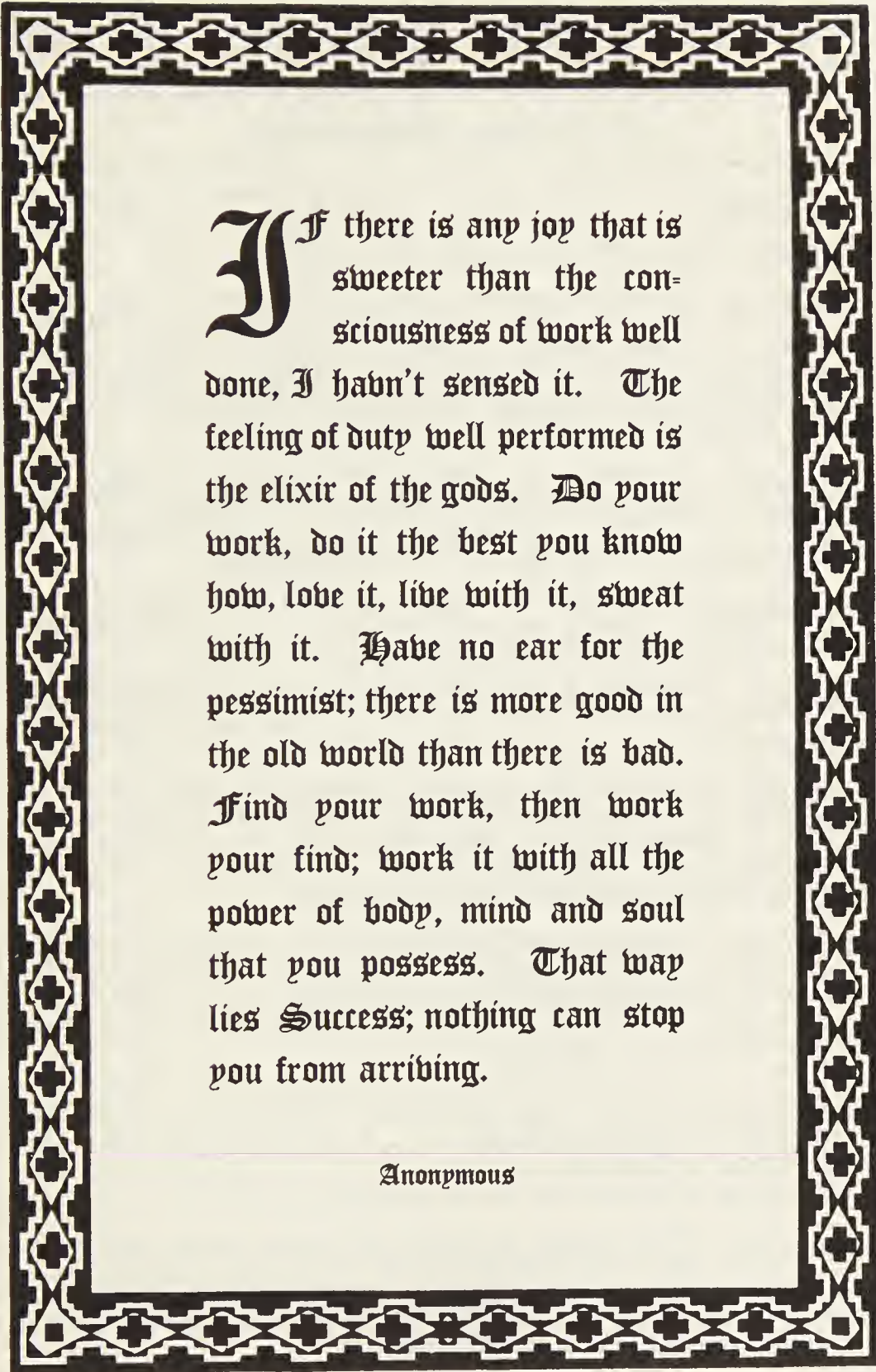
Mamie Hoxie, a Nomelaki from Round Valley, Calif., writes that she arrived home safely and since has secured a position in the same school with Sarah, her sister, who graduated in the class of 1910. She says: "I am glad that I had the opportunity of attending school at Carlisle. I certainly do appreciate it now."

Mrs. Betty Wind Diven, a Wyandotte Indian, and a former student, graduated from the M. E. Hospital in Philadelphia, in 1894. She was assistant nurse at Carlisle and also at Salem, Oregon. She sends us a very helpful article on "The Art of Nursing," which will be published later.

Ray Pedro, a Pueblo Indian, and a former student, is now located at Gallup, New Mexico. He says: "I am working on the Santa Fe Railroad, and earn about \$65 per month. I am a married man now. My wife is an Albuquerque School girl and we are very happy in our married life."

Edward Fritz, a Shawnee and an ex-student, is now located at Vinita, Okla. He says, "Carlisle has done a great deal for me and I hope that I may be able to make a visit to Old Carlisle."

Mattie Parker Nephew, a Cayuga Indian, and a graduate of Class 1901, says: "I am always interested in the affairs of Carlisle, and appreciate the weekly Arrow very much."



If there is any joy that is sweeter than the consciousness of work well done, I hadn't sensed it. The feeling of duty well performed is the elixir of the gods. Do your work, do it the best you know how, love it, live with it, sweat with it. Have no ear for the pessimist; there is more good in the old world than there is bad. Find your work, then work your find; work it with all the power of body, mind and soul that you possess. That way lies Success; nothing can stop you from arriving.

Anonymous

Carlisle Indian Industrial School

M. Friedman, Superintendent

LOCATION. The Indian School is located in Carlisle, Pa., in beautiful Cumberland County with its magnificent scenery, unexcelled climate and refined and cultured inhabitants.

HISTORY. The School was founded in 1879, and first specifically provided for by an Act of the United States Congress July 31, 1883. The War Department donated for the school's work the Carlisle Barracks, composed of 27 acres of land, stables, officers' quarters and commodious barracks buildings. The Guardhouse, one of the school's Historic Buildings, was built by Hessian Prisoners during the Revolutionary War.

PRESENT PLANT. The present plant consists of 49 buildings. The school campus, together with two school farms, comprises 311 acres. The buildings are of simple exterior architectural treatment but well arranged, and the equipment is modern and complete.

ACADEMIC. The academic courses consist of a carefully graded school including courses in Agriculture, Teaching, Stenography, Business Practice, Telegraphy and Industrial Art.

TRADES. Instruction of a practical character is given in farming, dairying, horticulture, dressmaking, cooking, laundering, housekeeping and twenty trades.

OUTING SYSTEM. The Outing System affords the students an opportunity for extended residence with the best white families of the East, enabling them to get instruction in public schools, learn practical housekeeping, practice their trade, imbibe the best of civilization and earn wages, which are placed to their credit in the bank at interest.

PURPOSE. The aim of the Carlisle School is to train Indians as teachers, homemakers, mechanics, and industrial leaders who find abundant opportunity for service as teachers and employees in the Indian Service leaders among their people, or as industrial competitors in the white communities in various parts of the country.

Faculty	75
Total number of different students enrolled last school term.....	1192
Total Number of Returned Students.....	4693
Total Number of Graduates	583
Total Number of Students who did not graduate.....	4110

RESULTS. These students are leaders and teachers among their people; 265 occupy positions with the Government as teachers, etc., in Government schools; among the remainder are successful farmers, stockmen, teachers, preachers, mechanics, business men, professional men, and our girls are upright, industrious and influential women.





VOLUME 4, NO. 3 NOVEMBER, 1911 DOLLAR A YEAR

An Illustrated Magazine by Indians

THE RED MAN



Published Monthly by THE CARLISLE INDIAN PRESS
UNITED STATES INDIAN SCHOOL, CARLISLE, PENNSYLVANIA



A magazine issued in the interest
of the Native American
by Carlisle



The Red Man



Volume Four, Number Three

Published by U. S. Indian School, Carlisle, Pa.

EDITED BY M. FRIEDMAN, SUPERINTENDENT

EDGAR K. MILLER, SUPT. OF PRINTING

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Entered as second-class matter September 21, 1910, at the post-office at Carlisle, Penna., under the act of March 3, 1879

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The publication aims to place before its readers authentic reports from experienced men and women in the field, or investigators not connected with the government service, which may aid the reader to a fuller understanding and broader knowledge of the Indian, his Customs, Education, Progress, and relation to the government. The institution does not hold itself responsible for, and need not necessarily agree with, the opinions expressed in its columns.

All communications regarding subscriptions and other subjects relating to this publication should be addressed directly to THE RED MAN, United States Indian School, Carlisle, Pennsylvania.

Subscriptions will be received with the understanding that one volume will cost One Dollar. Ten numbers will probably constitute a volume. *Usually no back numbers on hand.*

No advertisements will be published in this magazine which are foreign to the immediate interests of the school.



THE RED MAN



Indian Education in New York State: *By Charles T. Andrews.**



THE Indians of New York State, with the exception of a few feeble remnants on Long Island, are the descendants of the once mighty Iroquois whose warlike prowess, political organization, and wide dominion, justly entitled them to the term sometimes applied—The Romans of the West. Those remaining in the State embrace representatives of all the “Six Nations,” although the Senecas, Onondagas, Mohawks and Tuscaroras are the only ones having distinct reservations, the great body of the Cayugas and Oneidas having gone to reservations in the West given them in exchange for their New York possessions.

In round numbers there are 5,000 Indians in the State of whom three-fifths are Senecas, living on the Allegany, Cattaraugus and Tonawanda reservations, lying respectively along the Allegheny River, and the Cattaraugus and Tonawanda “Creeks” in the southwestern part of the State. The Tuscarora reservation is a few miles east of Niagara Falls; the Onondagas are in the central part of the State near Syracuse; the Mohawks form the St. Regis reservation, on the St. Lawrence River, while the remains of the Long Island Indians, who, by the way, are of the Algonquin race, occupy the Poospatuck and Shinnecock reservations of 50 and 500 acres, respectively, on the island which once all belonged to their ancestors.

To the credit of New York State it can be said that, theoretically, it has always looked after the education of its Indian wards; but, to the discredit of many of the officials to whom this education was entrusted, it must be added, that the Indians have often been

*Mr. Andrews was formerly State Inspector of Indian Schools for the State of New York.—Editor.

cheated and defrauded in this matter, as in most other transactions with the white man.

Prior to 1846, the Indian children had the same privileges as the whites to attend the public schools, which were supported in part by state money apportioned according to the number of children in the school districts. These districts were, however, organized by the white residents, the Indians not even having a vote in the "school meetings," and the schoolhouses were so located as to accommodate the whites with no regard to the convenience of the red children—who, however, were all listed to "draw the public money." The unfairness of the division of the funds between school districts, rather than a regard for the welfare of the Indians, led to the Act of 1846, which restricted the enumeration of Indian children to those who had actually attended school for three months during the year preceding.

Another law enacted this same year, 1846, marks the beginning of distinct public schools for the Indian children of the State. It made appropriations for building a schoolhouse on each of the Onondaga, St. Regis, Allegany and Cattaraugus reservations. It was contemplated that the Indians should contribute towards the buildings and also in supporting the schools, thus treating them in the same manner as the whites. It is stated that the leading Indians manifested much gratitude for the promised aid, and did, in fact, furnish labor and material toward the construction of the buildings. Within two years three schools were in operation, and the following year one was provided for the Shinnecocks. In 1855, two schools were opened on the Tonawanda reservation and one on the Tuscarora. In 1857, two were established for the remnant of the Oneidas, who, when the most of their tribe went to the West, took their lands in severalty, but were not affiliated with the whites. These two schools were discontinued in 1889. It was not until 1857 that the Poospatucks had their separate school.

By the census of 1845, there were 3,753 Indians in the State, of whom 984 were between the ages of six and sixteen. Now, there are over 5,000 in all, with a proportionate number of children. The schools have gradually increased in number until, in 1905, there were 32 districts, one of them employing three teachers. The Indian contribution to school support gradually diminished,

its latest form being only the furnishing of fuel, and even that, at length, was discontinued.

With the establishment of the Department of Public Instruction in 1856, the Indian Schools were placed in the direct charge of the State Superintendent. He appointed local superintendents for the various reservations, giving them powers and duties ordinarily exercised by school trustees or boards of education. Usually these agents were business men without special educational training, and too often were appointed at the suggestion of local political leaders. The result was inefficient supervision, and, occasionally, graft and favoritism at the expense of the Indians. Contractors cheated in building or repairing the schoolhouses, books were purchased with less regard to their value, than to the terms made with book agents, and teachers were employed on the basis of favoritism rather than competency for the work. The supervision from the State Superintendent's office was inadequate to cure the evils—being made by occasional personal visits of the superintendent, or by some member of his staff sent out on rare occasions.

This condition of things led Hon. Chas. R. Skinner, the State Superintendent, to appoint a Special Inspector for the State Schools, including not only the 31 Indian schools, but the 12 normal, the 10 for deaf-mute institutions and one for the blind. This appointment was made in January, 1900, and the honor and responsibility were devolved upon me. It is due to Superintendent Skinner to state that previous to this he had, by carefully considered appointments of local officers, substantially eliminated the element of graft from the administration, but its effects remained in the condition of the schools. What this condition was when steps were taken to remedy it, and the progress made, will be the subject of another chapter.

I would here add only that in the list of Carlisle graduates, published in the Red Man, I recognize several familiar names—Skye, Mt. Pleasant, Patterson, Poodry, Pierce, Twoguns, and Kennedy—and I am wondering whether they are the bright-eyed children I saw in my visitations in 1900 to 1904, and if so, whether any of them remember me.

When in 1900, I made my first inspection of the New York Indian Schools, I found most of them in wretched condition. The houses were out of repair and meagerly furnished. Seats were un-

comfortable, the heating and ventilation bad; black-boards, charts, globes and maps lacking, and the school-books utterly unadapted to the wants of the children. The grounds were uninviting and the out-houses dilapidated and untidy. The teachers were, however, as a rule, faithful and devoted to their work, as competent as the average country school teacher of the day, and a few with not only zeal but genius for their vocation. There were, of course, a few incompetents; but wages were low and it was only the missionary spirit that held the best ones in their places. The local superintendents recognized the ill conditions, but were hampered by lack of funds, as well as of authority. The only properly arranged and fairly well-equipped building was at Onondaga, although a new one was in process of erection at St. Regis.

The improvements needed were along two general lines—physical betterment of houses and grounds, and better methods of instruction, including books and appliances. The former was partially attained by degrees through repairs and new buildings. One of the first steps was a reconstruction of the boys' out-houses, so that they could be kept neat, and it was gratifying to note how the children responded to the greater conveniences. The grounds, too, had attention. In all new building sites, not less than one acre was required and steps were taken towards instruction in gardening and the raising of flowers. The new buildings were of uniform plan and built with reference to health and comfort, in light, heat and ventilation. It must be said for the Indian children that their care of buildings and furniture would be a model for many white schools. Of course, these improvements take time and not many of the new buildings were completed during my term as inspector.

The work along the other line was rapidly pushed. Believing that ability to read understandingly is the foundation of all book education, either at school or elsewhere, my first efforts were directed to making interested and intelligent readers of the Indian children. This task was more difficult because very many of them heard no English at home and rarely used it in their personal intercourse.

The first step was the selection of a series of interesting supplemental readers—half a dozen or so for each grade from the primer up to the fourth. In the lowest grades, colored pictures and explanatory illustrations were provided and pains taken in all cases to have mat-

ter that would interest as well as instruct. For older children, books were loaned from the State library for circulation.

With these books was distributed a circular to the teachers enjoining upon them the importance of this work in English with suggestions to encourage in every possible way not only the reading, but the talking and writing in that language. Other school work was to be subordinated to this. The little ones were led to tell of what they had seen or done and the older ones of what they had read. A record was kept of the amount, and report made to me. From notes in my possession, I find that Carrie Pierce, aged 14, on the Allegany reservation, read 5,000 pages in one year, and Anna Patterson, at Cattaraugus, aged 11, had 13,140 to her credit.

The children were led to write me letters telling of what interested them in their life or reading, and I had many pleasant and suggestive notes from them, about their pets, their play, their work, and also of what they had learned from books. Some of the observations were very original, and showed that the children were thinking. On one occasion I exhibited a number of them to Dr. Charles A. MacMurray, a noted educator from Illinois, who was teaching in the summer school at Cornell University. After reading several, he said: "I have just had a letter from my daughter, aged 11, but here are letters from eleven-year-old Indian girls that excel her in the use of English."

During the last year of my work, I prepared a course of study for these schools, in which industrial training was a prominent feature—particularly those things pertaining to farm life. So far as we had gone we found the children eager and the parents interested, and I am convinced that the true line of education, not only for Indians but for white children, is that which, in the words of Lord Kelvin, prepares them "to make a living and makelife worth living."

The New York Indian children have not, however, been confined to these public schools for their means of education. As early as 1852, the State made an appropriation for their support while attending the Normal Schools. They came gladly and made fair progress. But, it was complained that they "flocked together." So for this reason, and probably through the influence of local academies, the next year the appropriation was made for instruction in the various academic schools, not more than two pupils to be in

the same institution. In 1854, another experiment was made providing for their support among the farmers and education in country schools among the whites. These plans, although similar to what has been so successfully carried out since then at Carlisle, at that time proved failures, and the State reverted to the Normal School. The Thomas Orphan Asylum on the Cattaraugus is also supported by the State and maintains an industrial school. The Friends Boarding and Farm School at Tunessasa, just across the line in Pennsylvania, is also patronized from New York. The government schools at Carlisle, Hampton and Philadelphia also have trained a number of children from this State. During the last year of my service, there were reported in the various schools 363 New York State pupils, in addition to those under my jurisdiction. It should be added that many of these graduates have made efficient teachers among their own people; but it is not necessary to repeat the story of Indian successes to readers of *THE RED MAN*. I am simply relating the efforts made by one State to give the red men within its borders a fair chance to better their condition.

While these articles sketch the work of New York State for the education of its Indian wards, and show that commendable progress has been made towards preparing them for the ultimate status of citizenship, which is accepted as the goal of their wardship, I dislike to leave the subject without expressing my judgment upon the relations of the government school at Carlisle and the training school at Hampton, to the New York State Indians.

Historically, these Indians are in a class by themselves. The inherited treaty between the Colony of New York and the Long Island Indians, and the tripartite agreement between the United States, Massachusetts and New York, as to public lands in the western part of the latter State, together with its own special arrangements with the Mohawks, Oneidas and Onondagas, give to the State of New York part of the oversight of the aborigines within its borders, which is exercised exclusively by the general government as to the Western Indians. One of the obligations of this guardianship is to provide for the education of these wards.

Yet, it must be borne in mind that the federal government has not renounced all of its responsibilities in the matter, but still discharges them in various ways, and maintains an agency to carry out its policies. Hence, participation by that government in the

education of the New York State Indians is consistent and logical.

From my experience, I believe it wise to continue the training of New York Indian youth at these National Schools.

Aside from its home and school for Indian orphans, at Versailles, on the Cattaraugus reservation, the provision made by the State takes three forms—the district school on the reservations, admission to higher departments in neighboring public schools, and training for teaching in the Normal Schools. Admitting that each of these does its work well, there is still the lack of broadening inspiration that comes from being lifted out of local surroundings and brought in touch with National influences.

The Indian on the reservation, surrounded by white men, still retains his primitive ideas and instincts. Even when nominally Christianized, he is influenced largely by pagan traditions and the beliefs of his ancestors. The home conversation is in the language of the tribe. The few who go to the Normal Schools find themselves in alien surroundings, with a course of instruction that does not appeal to them, because it has been constructed for an entirely different class of students, who can neither sympathize with nor understand the Indian's environment and consequent mental and emotional attitude. Neither have these Normal Schools the facilities to give the industrial training needed by the Indian in the rural surroundings in which he is placed.

The local district schools can do much for the children if taught by teachers competent both in the literary and the industrial lines, and especially if wise in sympathizing with the needs of their pupils.

But what is needed chiefly by the Indians, is the leadership and inspiration of the more ambitious of themselves. No white man could have done for the negroes what Booker T. Washington has accomplished; and he could not have done his work, but for the training he received at Hampton. Now, in my judgment, the Indians of New York State need just this same leadership and inspiration from members of their own race, and the place to prepare the leaders is in a school especially adapted for that purpose, like Carlisle or Hampton. There, the Indian learns of his red brethren; he meets the brightest representatives of the various tribes. They all learn to use the English language, and they compare experiences and traditions, thus developing a race ambition. As the

pride of the Scotch-American in his Caledonian ancestry, the loyalty of the German immigrant to his Fatherland, or the affection of the Irish-born for the "Ould Sod," only makes each a better American, so the race pride of these original Americans will spur them on to more useful citizenship.

All progressive reforms begin at the top and soak downward. If a few thoroughly trained Indians, ambitious for bettering their condition, can be annually returned from schools like Carlisle and Hampton to each of the New York reservations, they will be found invaluable auxiliaries to the State in its educational work for its wards. In my judgment, the State would be wise in substituting the Carlisle and Hampton course for its own Normal School instruction of the Indian youth. I believe it would get better practical results with Indian teachers, trained at these schools, than with those trained in the Normal Schools. The two points in which I think they would excel are industrial training adapted to farm life, and sympathy with their pupils; and these I believe to be of prime importance in the present condition of these Indians.

I can but feel that a proposition to eliminate the National Schools from the educational scheme for the New York Indians would be a grievous mistake, no matter how honestly suggested. Neither State pride in doing the work, nor questions of expense ought to count against the benefit bestowed by training in these schools especially designed for this particular purpose.



Responsibilities gravitate to
the person who can shoulder
them, and power flows to the man
who knows how.

ELBERT HUBBARD.



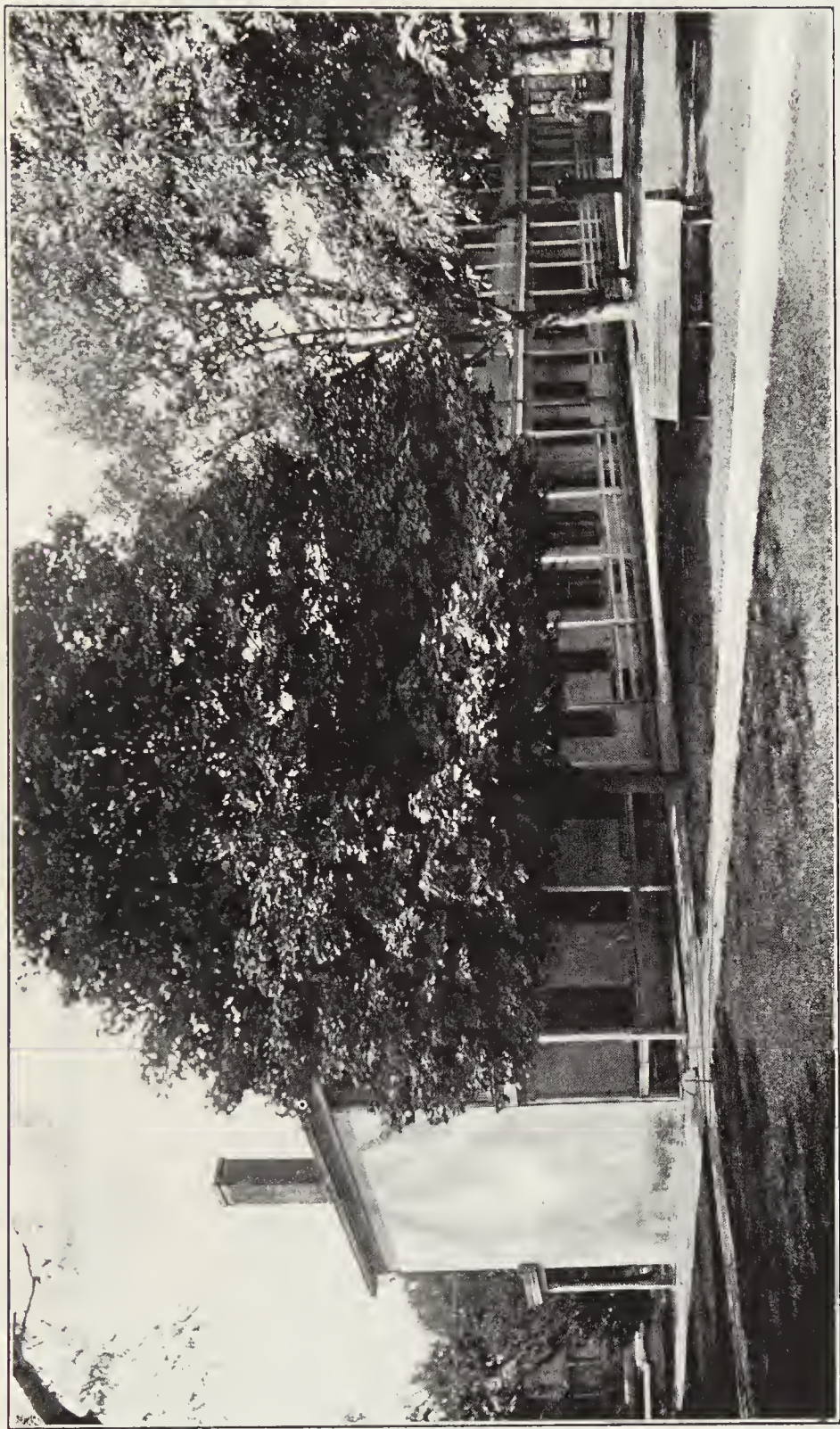
CHARLES D. CARTER, MEMBER OF CONGRESS FROM OKLAHOMA

Mr. Carter is a Cherokee Indian who has steadily worked his way to the top. He has been employed as farmer, business man, superintendent of schools, mining trustee of Indian Territory and as member of the Chickasaw Council. He is serving his second term in Congress, is honored by his colleagues and is an inspiration to the younger people of his race.



INDIAN TYPES—HOPI MAN, ARIZONA

(Photo by Carpenter, Field Museum)

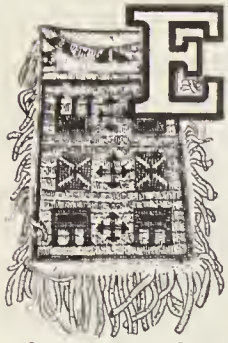


TEACHERS' CLUB, THE CARLISLE INDIAN SCHOOL



THE SHOSHONI SUN DANCE—SOME OF THE DANCERS IN COSTUME

The Carlisle Plan Makes For Independent Citizenship: *By M. Friedman.*



EVERYWHERE throughout the country, the Carlisle graduate and returned student is known for his ability to stand on his own feet and for having the courage of his convictions. He looks every man straight in the eye and attends strictly to his own affairs in all things. The returned students have somehow been imbued with an independent spirit, particularly those who go back to the reservation, who, from the beginning of the introduction of education have stood out in their tribes for progressiveness, as opposed to ultra conservatism in matters of civilization, education and industry. Be it known that they have consistently resisted the efforts of the "stand-patters" in their tribes, who discourage education and ridicule civilization. To-day these returned students have practically won a victory in every tribe where there have been any considerable number who have been educated at school.

The returned students are the prominent men of the tribe. They are the leaders of their people and, nowadays, we see in the delegations, which represent the various tribes in Washington before the Indian Office, the Secretary of the Interior and the "Great Father," a large percentage of educated Indians instead of the old Indians with the long hair, such as came to Washington in the early days. Then they could speak no English and needed interpreters. Many, like the Hopi chief Yu-ke-o-ma, who represented the "hostiles" of his tribe recently in an audience with the President at Washington, were opposed to Christian progress and civilization. Some of these will be reactionaries till they die, and the only hope rests on the younger generation.

It has been claimed by some of the detractors of nonreservation schools that they are institutional in their methods, where independence is not fostered; that paternalism is in vogue, and that the students are too apt to lean on someone else when they leave the school. These critics claim that in these large schools, everything is done by rote; that the students march to this and that department; that there is a bell for every activity, whether it be instruction, eating, sleeping, playing or praying; that the officers of the school do the thinking for the students, and that the latter rarely indicate indepen-

dence of thought, but take up during each portion of the day the work of study, or play, which is scheduled for them to do.

It is claimed that this routine makes for dependence rather than independence, and that it would be far better if the students could rush to this exercise and to that, to suit their own convenience and pace, and that the bells and the whistles and the programs might well be done away with. They argue that all of this system makes for "institutionalism" and consequently lack of independence in the student.

It is strange that we do not hear this same criticism of the other class of Government boarding schools, where there is routine of the most pronounced type, large dormitories for large numbers, and above all, very young children, at the most impressionable age. I am in favor of all the various classes of Indian schools which now exist for the education of Indians. They all serve a definite purpose and are redeeming the Indian race. But to do good, and result in reform, any examination into educational methods should be impartial.

Too often in the past, generalizations, or isolated incidents, have been marshalled to back up an erroneous assertion concerning Indian education, instead of the assertion being made to fit the facts. The old idea that a drunken soldier means a dissipated regiment has long been exploded.

I maintain fundamentally that at Carlisle, independence is fostered; that paternalism is discouraged; that because of the life the student lives at Carlisle, it is not only the most natural thing for him to go out into the world and strike out independently, but that the record of those who have gone out substantiates and abundantly justifies the training of the school, which makes for independent thinking and doing, based on Christian living.

There are a number of reasons for the independent activity of our students on the outside.

First—It has been the policy for more than three years not to accept students under fourteen years of age. These young people have been encouraged to go to school on or near the reservation where they can be under the immediate supervision and influence of their parents and their homes. The students who have come have been of mature age and purpose. At Carlisle, the average age of the girls is eighteen years, and the average age of the boys, nineteen years.

It will therefore be readily seen that the military organization which obtains, results in sturdy manhood and womanhood in the same way that the strict discipline in vogue at Annapolis and West Point makes for strong, sturdy, independent officers of our Army and our Navy. In fact, the organization at Carlisle is somewhat similar to the organization of these two military schools, though not going quite as far in the military routine. They teach and we teach obedience, which is one of the first laws of a successful life. I perceive that no criticism has been aimed at West Point and Annapolis, with a view to estalishing the erroneous impression that they destroy independence and make for dependence.

The officers of our Navy and Army are known the wide world over for courage, for initiative, for clear thinking and decisive doing. The severe training at these institutions, where almost every hour in the day is definitely occupied, results in splendidly trained and thoroughly developed men.

Second—In all the activities, studies, etc., in which the student is engaged here at school, he is dealt with as an individual. This is not only pronounced in the academic work, where the classes have been purposely made very small, but it also exists in the various industries, where a system of personal contact obtains in the dealings between instructor and student.

Third—The students conduct in their chosen way four literary societies, for which they select their own officers, make their own constitution, conduct their own business, and manage all of the details. This stirs up independence in the young man and young woman, makes him or her alert, quick to think and definite in their views. In the same way, the four upper grades have regular class meetings each month, selecting their own officers and conducting their own business.

This is particularly the case in the pleasures which the students have while here at the school. Athletics at Carlisle are in the hands of a student organization, maintained and conducted by the students. Consequently athletics are for the many and not for the few. The organization of the cadet corps is one which stirs up independence, because the entire corps is officered by the students, and the officers are promoted from the lowest grade to the highest by virtue of qualities of leadership, obedience, honesty and good moral character.

In a number of other ways, the students here acquire added

poise because of their intimate contact with the best people of Carlisle in the Sunday schools, churches, and in the many homes where they are welcomed.

Fourth—The Outing System, undoubtedly, makes for independence in a way that nothing else can. The girls are sent into carefully selected homes during the winter and summer months, where they are accepted into the families of some of the best people in the state, attend the public schools with white children, go to church with the white people of the community, all under the kindly and sympathetic influence of the patron, where they imbibe civilization in a way which is utterly impossible on any reservation or in any Indian school, on or off the reservation. They learn practical housekeeping, economy, and the highest ideals of womanhood, by practicing these virtues every day.

The young men go into homes in a similar way, working on farms and imbibing the best forms of civilization. In the last two years, a large number of students have been sent out to work with contractors, in shops and manufacturing establishments, where they have brushed up against real industrial conditions on the outside; where they have gathered courage and lost their timidity; and where they have learned the meaning of a full day's work, as no school, no matter how excellent, could teach them.

Every student at Carlisle School spends a considerable portion of his time under this Outing System, and the positive lessons which are learned in independent living, in ideal citizenship and in Christian morality, stick and become a part of the permanent nature of the young man or woman. While under the Outing System, our young people are visited regularly, carefully looked after and protected. The homes are selected with great care and only after careful investigation. This system makes for manhood and womanhood because it is based on fundamental principles and good common-sense.

For these four reasons, therefore, we have the explanation of the record of the Carlisle graduate and returned student, after his school days are over, in independent, industrious, Christian citizenship.

A few exceptions to the contrary there assuredly are, but they are in the small minority. Our colleges and public institutions of education for whites are not judged by these renegades, but by the

host of successful and altruistic graduates. Indian education must be judged by similar standards.

The timid Indian from the reservation, lacking in courage and the knowledge of the world about him, is transformed while at Carlisle into a full-fledged man or woman, who, when he goes back to his home, must naturally—and does—fulfill his obligations to his people by living a worthy life and by being a good example wherever he may be placed.



The Shoshoni Sun-Dance:

By T. B. LeSieur.



IT HAS been logically said that Indians should be as free and unrestricted in pursuit of pleasure and recreation as their white brothers, and since all races of people find pleasure in dancing, why not allow "Poor Lo" to also conduct his dancing in his own way.

Ah! few Indian dances are conducted for purposes of either pleasure or recreation. The wildest barbarian that ever existed would scarcely find pleasure in participating in a modern Shoshoni Sun-dance, notwithstanding its present modified form; however, there is a superabundance of recreation.

So many protests have been entered against this particular dance, due to its extreme barbarity, that in recent years the Indians have designated it the "Sand-dance," or "Half-dance," hoping thus to deceive its opponents; yet it is in fact the Sun-dance, divested of some of its most objectionable features; and its practice is wholly inconsistent with the teachings of Christian civilization and progress. It effectively counteracts the best efforts of teachers and missionaries, and not only is an impediment to the advancement of the tribe, but it yearly takes the Indians from their farm work at a time when crops need the most careful attention.

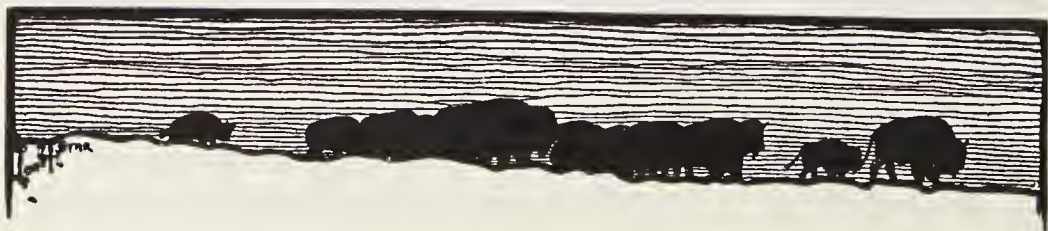
It is scheduled to take place about the twenty-second of June, when the sun has gained its highest northern point, and is preceded by the gathering of the tribe at some selected spot. A circular

space having a radius of about forty feet is cleared, and in the center is placed a long, forked post. This post is the object of the most elaborate ceremonies, being bathed in holy water and dedicated, or consecrated, to the sun. It is supposed to embody the Great Spirit and to contain the essence of that Deity sufficiently to cure all human ills, or confer any favor. Where failure occurs, it is always attributed to some outside influence or interference.

The arena encircling this sacred post is enclosed with the interwoven branches of trees, and only those participating in the dance are allowed inside. The dance begins with due ceremony. It is a wild, weird and fascinating performance; a fanatical fantasy; an orgie in which nearly naked and frenzied Indians, to the accompaniment of the doleful chant of the singers, the dull thumping of a relay of drums and the shrill whistles of the dancers, for three days and nights without cessation, without food or water, dance in mute appeal, supplication and atonement to a *long, forked post*. Certainly a religious rite devoid of morality or virtue, an idolatrous and pagan worship from which women and dogs are excluded!

I recently had occasion to attend one of these so-called sand-dances. One of the dancers, already in a weakened condition from a long illness, died the second day from the exposure and exertion, and he died in the firm belief that the performance in which he was engaged would restore him to health. Several strong men collapsed the third day and were carried from the arena. The dancers whose physical strength enables them to endure the terrible strain of seventy-two hours' continuous dancing, become heroes in the tribe and are supposed to be rid of all ills and misfortunes. They are greatly envied by the Indians whose powers of endurance are limited, as well as by those who lack the hardihood to enter the dance at all.

The fact that the dance never lacks participants is doubtless due as much to the resulting hero-worship as to the belief in the efficacy of the ceremony.



The First National Conference of Indians: *By F. A. McKenzie.*



THE vision of the day when from the fourquarters of the land there should come the representatives of the native peoples to labor for the welfare of all the tribes, a vision which has long occupied the minds and hearts of many men and women, has at last been realized. The first national conference by Indians to plan for permanent organization and persistent and undying activity in the interests of the Indians of the United States held its sessions, as announced, from the 12th to the 16th of October in Columbus, Ohio. When the historic six, representing five Indian tribes, met in April, no one could prophesy what the results in October might be. Far easier would failure than success be forecast. But the plans were built not on surface enthusiasm, and were not relinquished because of known and large difficulties. The faith which removes mountains assumed charge, and it has been justified of its fruits. Out of that little gathering there has come an organization, permanent in spirit, though free of constitutional forms, which numbers an Active and Associate Membership of over 300. From all over the United States the messages of good-will and assistance have come in large numbers. The first gathering brought together more than 50 Indians, beside their friends, to consult over the needs of their own race. When it is considered what a sacrifice this represents in time and money, this showing is very significant. Many more would have come had circumstances permitted.

The associate members from a distance shared in the same spirit of interest and altruism, otherwise such people as Mr. Foote and Miss Annie Fuller, of Boston, Mr. John W. Converse, Grand Sachem of the Improved Order of Red Men, of Massachusetts, Miss Crawford of Oklahoma, Mr. Sniffen of Philadelphia, and Miss Andrus of Hampton Institute, would not have been there. The coming of the Rev. Fisher, from the Seneca Reservation, of Dr. Robert D. Hall, of the Y. M. C. A., and the Superintendent of Presbyterian Missions, Dr. Moffett, also contributed to the strength of the occasion. Bishop Brooke, of Oklahoma, greatly complimented the conference by coming, even though he could stay

only for Thursday morning. It was altogether a time made auspicious by the spirit of those present and by the outlook and invitation into the greater work of the future.

It was not a spectacular convention. The delegates were there to wrestle with serious and difficult problems. Nevertheless there were features of attraction for those interested in the curious, unique, or artistic, and there were meetings exciting wide attention and publicity. The rare exhibition of blankets and pottery, as well as the literary and industrial exhibit sent by a number of Indian schools, including Carlisle, Hampton, Haskell, and Phoenix, drew sight-seers and purchasers from the opening day to the close of the Conference.

The delegates began to arrive on Wednesday. Thursday morning was spent in registration and in strengthening acquaintance. Thursday afternoon was given over to business. The temporary organization was extended to the close of the Conference, and committees to draft a constitution, by-laws, and platform were appointed. Mention should be made at this point that the meetings for business and for the reading of formal papers were all held in the Ohio Union, a splendid building on the Campus of the Ohio State University. The Union is the gathering place and social head-quarters for the more than 3500 students of the University. Ample quarters were provided for all the needs of the conference. The University went further and provided luncheon for all the delegates in the "Commons" on both Friday and Saturday, President Thompson taking occasion to dine there himself on both occasions.

From five to six Thursday afternoon, representatives of the various organizations in Columbus, hosts to the Conference, tendered an informal reception to the delegates at the Hotel Hartman, the hotel headquarters. Manager Hadley, of the Hartman, is entitled to the greatest of praise for the every favor and courtesy shown to the individual delegates and to the Conference as a body.

Thursday evening a large audience gathered in Memorial Hall to listen to the addresses of formal welcome by representatives of the city and to the responses by representatives of the Conference. President Thompson presided and was joined in his greetings by a representative of the Governor of Ohio, by the Mayor of the City, and by the Secretary of the Chamber of Commerce. The responses were by Chairman Dagenett, Mr. Sloan, Mr. Parker, and

Miss Cornelius. The principal address of the evening was by the Commissioner of Indian Affairs, Hon. Robert G. Valentine. Mr. Valentine was on his way west, but stopped long enough to express his deep interest in the Conference, and his hope that it would stand for publicity and free speech. He ventured the opinion that the membership of the organization should be continuously widened until it included every critic of the government. The Association could not exert its greatest strength if it were not known to be free and untrammelled.

The Musical entertainment of Friday evening afforded an unusual treat to an audience of about 600. The singing of the Carlisle Quartette, the interpretation of two hymns in the sign language by Miss McFarland, the soprano solos by Miss Sadie Wall, the cornet solos by Mr. Archiquette, and the powerful baritone solos by Dr. Frank Wright, as well as the recital of Chippewa customs by Michael Wolf from Hampton, all combined to send a most favorable report throughout the city, and so to attract larger numbers at the next meeting in Memorial Hall.

Saturday evening the weather was not propitious. Nevertheless in spite of the rain, a good audience gathered in the University Chapel. Professor George W. Knight, of the Department of American History, presided over this meeting. The principal address was given by Dr. Eastman who held the close attention of his audience in his interpretation of the Indian and his philosophy.

Ten-minute talks by non-Indians occupied the remainder of the evening. The speakers were Mr. Sniffen, Mr. Converse and Miss Crawford. Each brought good wishes for the new association.

Sunday was designated as Indian Sunday, and the ministers and some others were kept busy in the churches throughout the city.

Never before was Columbus so thoroughly enlightened and so thoroughly interested in Indian affairs and in Indians.

The Quartette and Michael Wolf turned missionaries to the unfortunate during the day and sang for the inmates of the city workhouse, and for the boys and girls in the school for the blind. Miss Wall sang for the farmers' convention at the Chamber of Commerce, while Miss McFarland and the Quartette delighted the large congregation at the Broad Street Presbyterian Church in the evening.

The real test of the interest and enthusiasm roused by the Conference came on Sunday afternoon. Memorial Hall seats about

3600. Hundreds were in the hall half an hour in advance of the meeting; and when it came time for Dr. S. S. Palmer, of the Broad Street Presbyterian Church, to open that session devoted to Moral and Religious Questions, the great hall looked practically full.

There were certainly more than 2500 people there. Counting in the meetings in the churches, more than 10,000 people in Columbus listened to Indian speakers on Indian Sunday. Dr. Robert D. Hall brought the greetings of the International Y. M. C. A. The Rev. Philip Deloria talked on the subject of Divorce. The Reverends Sherman Coolidge and Henry Roe Cloud emphasized the necessity of the recognition of religion. Dr. Frank Wright preached a sermon which gave pointers, as Dr. Palmer remarked later, to the orthodox of other races. By the raising of thousands of hands (and also of a good collection) the great audience expressed its desire to have the Conference return to Columbus next year. Columbus had met the test of hospitality.

But the essential work of the Conference was not found in these large public meetings. Rather was it in the day-time discussions at the Ohio Union. As time will show, the contribution which the Association and its members is to make to Indian welfare, will consist in things which reach down and touch the every-day life of the people.

What are the things worth while? That is the question which must be answered if the Association is to lead the race from the desert into the promised land. That is why the discussion of problems stirred the delegates so much more than any public event. That is why such a topic as "The Indian in Agriculture" could start an intensity of discussion that only increased as the sessions wore on. The papers by Mr. Shields and Mr. Jack brought out even more clearly than was before known to interested people the two facts: First, that the Indian can succeed under normal conditions in agriculture, and second, that the non-citizen Indian is so handicapped that he cannot finance his industry to compete with his citizen neighbor. Miss Cornelius presented her plans for an industrial community operated for and by Indians. The philosophy which lies back of this plan, is one which must ultimately be applied in many communities. Mr. Doxon proved in words as he has proved in life, the possibility of the great success of the Indian as a skilled mechanic, while Mrs. Baldwin pointed out not only the historic po-

sition of woman in the home, but also conspicuous examples of artistic home-making by the modern Indian woman.

The high order of discussion was not lowered in the afternoon. Arthur C. Parker's "Philosophy of Indian Education" was thoroughly modern in its matter and tone. Its advocacy of "social betterment stations" was thoroughly in harmony with Miss Cornelius' paper in the morning. Mrs. Deitz demonstrated anew both the existence and value of Indian Art in our modern life. Mr. Oskison and Mr. Davis in spirited papers showed that the Indian is succeeding in large numbers in the professions. Far from decrying the tendency toward the professions, Mr. Davis held that it was better to live by brain than by brawn.

All of Saturday was devoted to legal and political problems. Mr. Sloan presented the principal paper in the morning on the "Administration of the Reservation," and in the afternoon the discussion centered round the papers by Mr. Chase and Mr. Mani on "The Law and the Indian of the United States." When all these papers and the stenographic report of the warm discussions which accompanied them are published, as they will be shortly, they will do three things: First, they will demonstrate the capacity of the race to deal with serious problems; second, they will offer substantial suggestions for the solution of the problems involved; third, they will prove that speech in the conference was free and unconstrained. Criticism of the Government was frequent and sharp. Like the platform drawn up in April, these papers are likely to become historic. They will be in great demand from the day they are put on the market, and unquestionably will have an effect on the legislation and policy of the nation.

As was not unnatural, a great deal of the interest of the delegates was concentrated upon the subjects of the constitution and organization of the Association. Late Saturday it was suggested that a special session be called on Sunday to consider these matters while all of the delegates were present. But the suggestion was strongly and in the end practically unanimously voted down. So it remained for the secret executive sessions Monday morning and afternoon to thrash out these problems. According to the reports that were made public, a draft of a constitution was presented, but it was tabled. It was decided not to effect the final organization at this time, but to leave the whole matter open until a Constitutional Con-

vention could be held in the summer of 1912. This decision was indicative of a high order of statesmanship in the Conference. Indian affairs have always been enveloped in an atmosphere of suspicion. By the action taken, renewed assurance is given to every Indian in the United States that there is no secret force outside or inside that is controlling the Association. Every one who wishes may still have in 1912 an equal share in determining the organization and administration of this organization of all Indians for all Indians.

The Conference resolved itself into a Committee of the Whole to carry on the business of the Association until the permanent organization should be effected. They then proceeded to elect officers for this Committee, and chose Thomas L. Sloan, Chairman, and Charles E. Dagenett, Executive Secretary. Mr. Sloan in law and Mr. Dagenett in administration are men of exceptional ability and efficiency. It was further decided to open headquarters in Washington, which has since been done. Mrs. LaFlesche is already in charge of the office on the 5th floor of the Metropolitan Bank Building, opposite the United States Treasury. The place for the 1912 Conference has not yet been decided.

With the splendid start thus made it rests with each individual Indian to say what the final result shall be. For the first time the door is open, and it is open wide. The impress which the Association has already made upon the country is something remarkable. If every one will pull steadily with his neighbors now, many good things will come true. Every man and every woman, every boy and every girl old enough to understand, can help. It will be necessary to sacrifice time or money or (sometimes) ambition, but that is the cost of everything worth while. The more valuable the greater the cost, seems to be the usual rule of the universe. There are some things that can be done right away. Before the next Conference there ought to be at least 1000 Active Members of the American Indian Association, and at least 1000 Associate Members. Which thousand will be made up first? Every person interested can help to find members. Probably letters will be the easiest means of reaching friends. Everywhere everybody is urged to notify headquarters of his willingness to join and to help. Those who join now will be charter members and can share in the making of the first constitution.

It would be a matter of serious omission to fail to say something

about the luncheon tendered the Conference Monday noon, by the Improved Order of Red Men. The Conference was aided in many ways by this Order. With Congressman E. L. Taylor, jr., as their spokesman and toastmaster, this occasion proved most delightful. At the close of the luncheon the ladies' auxiliary of the Order presented a purse containing \$25.00 to the Association. Before the delegates returned to their business meeting, the Red Men also gave them an automobile ride through and around the city.

At the Monday luncheon and in another smaller gathering, Congressman Taylor pledged himself to do what he might for the good of the Indian. This is but one sign of the gains that may be made if only all the Indians will unite in harmony to consider what is needed and justly belonging to the race. Every reasonable request backed by a united race will secure prompt and serious consideration by Congress and the country, and generally will meet with a favorable response.



Indians as Farmers in Oklahoma:

By J. W. Reynolds.



TWO great steps toward the development of the Indian into a full-fledged, responsible citizen have been taken in recent years. One of these was the movement which resulted in the appointment of a Supervisor of Indian Employment in the Southwest, which has resulted in replacing some hundreds of Mexican and other foreign laborers with

American Indians, especially in the states of Colorado, Arizona and New Mexico.

The other and more recent step was the placing of Expert Farmers among the Indians to interest them in agricultural pursuits and to teach them modern methods of farming.

It is not the purpose of this paper to cover the general field of this work, but rather to record the most prominent features of one season's successes and failures among the Five Civilized Tribes.

Since conditions in this territory differ from those among the Indians of the reservations, the methods we are compelled to use

are essentially unlike those employed elsewhere. In the first place, in this field of labor, covering forty large counties, we have had until recently but six men. Since it was manifestly impossible for this limited number to cover the whole field successfully, the plan was adopted of placing these men as near as possible to centers of full-blood population and proceeding on the line of the biblical assurance that "a little leaven leaveneth the whole lump."

The Expert Farmer in each case has usually been attached to the District Indian Agent's force in order that he might have the advantages of meeting those Indians who visit the District office, of working in conjunction with the District Agent, (the two being mutually helpful), and of being in a town where the Indians come to trade. Each Expert Farmer has been thrown largely on his own resources; and upon his initiative and adaptability to conditions has depended his measure of success.

While we could expect to do little more than lay the foundations of our work this year, yet the results have been very gratifying, and we are encouraged to believe that another season will bring us a still larger percentage of success and a correspondingly low percentage of failures.

Our plan of work has been to visit the Indians at their homes, talk farming to them, and where one was interested to the extent of asking questions, to give such instruction and help as seemed suited to his immediate needs. In many cases we have been met with cold suspicion and absolute indifference. In others, the Indian has seemed interested but has been unable or unwilling to do very much; yet we have been content with small beginnings, trusting that the doing of a little work will bring the desire to do more. In other cases the Indian has been both able and willing to carry out in full the instructions that the Expert Farmer has given him.

One particular instance of the latter is the case of Billie Jackson, a full-blood Choctaw, living near Forney, Oklahoma. When first visited by the farmer he already had his supply of seed for the year, but upon the solicitation of the farmer he sold this supply and purchased enough pure-bred seed, both corn and cotton, to plant his entire acreage. He also carried out our plan of cultivation, with the result that notwithstanding the extremely dry season, he has a good crop of corn and cotton that will make over a bale to the acre. His crops have been inspected by more than fifty white farmers, and

he has already sold to white men twelve bushels of seed corn at the rate of two dollars per bushel.

In at least two cases, the Expert Farmer, by pruning a single tree, was able to get the Indian to prune his entire orchard and put it in good shape. Near Holdenville, a number of Indians were induced to abandon their somewhat antiquated methods and take up the modern. The results of the change have been such that none of them is likely to go back to the old way.

Another result of our work has been to awaken the desire for better teams and implements. We frequently hear the Indian say: "My ponies are not big enough for this kind of work. I'll have to have a bigger team." The Georgia stock has in many instances been replaced by a good two-horse turning plow, and deeper cultivation will be the rule with a good many of these Indians.

In the boys' and girls' agricultural work in Choctaw County, the best ten ears of corn were raised by a part-blood Choctaw girl, and the third prize on exhibit of ten ears of corn was awarded to a Choctaw boy.

Much interest has been taken in this work by the progressive citizens. In Choctaw County, a Poland China gilt was offered and given to the full-blood Indian making the best cotton and corn exhibit, and another citizen gave four Elberta peach trees as a second prize.

Another great aid to our work has been the hearty cooperation of the agents of the Bureau of Plant Industry. These gentlemen have helped us wherever opportunity has offered.

On the whole the year has been a profitable one. We have interested a great many full-blood Indians; we have enlisted the sympathies and aid of other agencies in the field; we have secured the cooperation of the schools, and everything points to a larger success in this work in the coming season.





The Legend of Black-Snake.

ANNA MELTON, *Cherokee.*



ANY years ago in the hills of the Indian Territory, or what is now known as Oklahoma, there lived an old chief by the name of Black-Snake, who was the leader of a small band of Indians.

Black-Snake and a few of his followers claimed to be descendants of the Holy Spirit, and they claimed it was the wish of the Holy Spirit that Black-Snake and his followers should never have to work. They would go to the Indians and demand of them so many skins and enough food to last them for the year. The Indians would gladly let them have all they wanted; being very superstitious they were afraid to refuse these supplies. The Indians had a hard time, for, after supplying the chief, they would scarcely have enough to keep them alive and warm during the winter.

Black-Snake finally became dissatisfied with just their food and clothing and began to demand of them their ponies. This was too much for the Indians, so the inferior tribes organized themselves into a confederation and went against Black-Snake and his followers.

When Black-Snake saw them coming, he called his band together and told them to stand by him and everything would be all right. They did not listen to Black-Snake, for his selfishness had caused them to doubt that the Holy Spirit would protect them, but they fled for their lives.

Black-Snake at once began to work upon the superstition of the invaders by telling them he had good news for them from the Holy Spirit. He thought they would not harm him if he would mention news of the Holy Spirit. They did not wait to hear the news, but killed him before he could get away. The fate of Black-Snake was a lesson to other Indian chiefs not to be selfish but provide for their own wants.



ATHLETIC QUARTERS—UNITED STATES INDIAN SCHOOL, CARLISLE, PENNSYLVANIA



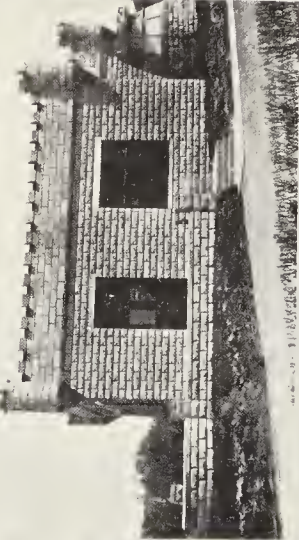
INDUSTRIAL TRAINING—LESSON IN DOMESTIC SCIENCE, CARLISLE SCHOOL



SOME HOMES OF CARLISLE EX-STUDENTS WHO ARE "MAKING GOOD"



THE DINING HALL



THE LEUPP STUDIO



ADMINISTRATION BUILDING



THE GUARD HOUSE



GIRLS' QUARTERS



LARGE BOYS' QUARTERS

BUILDINGS

Editor's Comment

AN EPOCH-MAKING INDIAN CONVENTION.

THE RED MAN is giving a very complete account of the recent meeting of the American Indian Association at Columbus, Ohio. That the meeting was epoch-making and a pronounced success is evidenced by the unanimity with which the work has been viewed by both Indians and white men.

The meeting itself has absolutely dispelled any doubts which may have been present in the minds of those who were pessimistic before the conference took place. There was a splendid spirit of good-will and harmony manifested throughout, the addresses and discussions were of a high order, and the whole American people have been impressed, as a consequence, with the fact that the Indian has reached that stage of development when he is beginning to solve his own problems.

The writer does not remember a convention on Indian affairs which has won such a cordial reception, or has done as much good in forming public opinion as to the actual status of the Indian, as the little convention of progressive Indians in Columbus. Hundreds of editorials have appeared in the newspapers and magazines, and not one has been noticed which is unfavorable in its comment.

The American people are with the Indian in this last forward step which has been taken for the salvation of the race. The next convention will be

larger than this one, and will have a wider and deeper influence on every Indian tribe. It would be hard to estimate the good that the Association can accomplish in the years to come by a closely knit organization which harmoniously works for the race.

A few extracts from editorials are herewith printed, which indicate how the work of the Association was viewed by the American press:

RALLY OF RED MEN.

At Columbus, Ohio, the first annual conference of the American Indian Association will open to-day. Possibly the concurrence of the meeting place and the date may not be accidental. Columbus was the man who gave the name Indians to the aborigines of the Western Hemisphere, and October 12 was the day when he got his first glimpse of it. These details may have suggested the meeting place and the time of the meeting to the gentlemen who arranged for this first annual gathering of the representatives of many of the tribes who were here when the great admiral started out from Spain to find India, and who thought he had encountered some of India's outlying possessions.

Indians to-day are found in all the country's activities. Among them are farmers, stock raisers, fruit growers, cotton planters, bankers, miners, lawyers, physicians, journalists, artists, educators, clergymen, artisans of all sorts, and men in all other occupations. Men of Indian blood are in

public station throughout the country. Among them are Senators Owen of Oklahoma and Curtis of Kansas, and Representative Carter of Oklahoma. On the whole, the first American is giving a good account of himself. Some very creditable citizens of the United States will be in that gathering in Columbus to-day and for the remainder of the week.—St. Louis, Mo., *Globe-Democrat*, Oct. 15, 1911.

A MEETING OF NOTE.

The advancement of the American red man is attested by the holding of a conference at Columbus, O., made up entirely of educated Indian delegates. These men read papers and discussed subjects of direct interest to their race, including educational as well as industrial topics. A public concert, made up of Indian musicians, was a feature of the meeting. A few years ago the impression prevailed that the Indian could not be civilized, and as for education, it was not considered worthy of attention. But a little patient effort has shown that the American Indian is not only capable of both, but possesses the essentials of good citizenship. This conference of educated Indians may be looked upon as a novelty, but it shows the possibilities. If the Indians had been treated properly in the first place there would be more of them now to enjoy the benefits of civilization.—Pittsburg, Pa. *Post*, Oct. 14, 1911.

GIVES LO HIS OPPORTUNITY.

The government schools are not the only expressions of the effort to

elevate the standard of the Indian. These do the preliminary work, take the boys and girls from their semi-civilized surroundings, show them the advantages of civilization, teach them useful arts, and turn them loose to act as missionaries to their people. The ambition thus inspired takes some of the young men through college and ultimately develops them into professional or business men.

Meanwhile the Indian workers, who are both Indians and whites, are endeavoring to bring the diminishing remnant of the half-wild, half-spoiled Indians safely through the dangerous transition stage. The gathering at Columbus will give an opportunity for the most eminent of these workers to discuss methods and future plans.—Cleveland (Ohio) *Plain Dealer*, Oct. 10, 1911.

NEW TYPE OF RED MAN.

A new type of Red Man has developed; a type that works and reads and ponders and looks wistfully into the future for freer pathways of opportunity that his people may follow. These are the Indians that have promoted the congress to be held at Columbus, October 12-15.

It is considered inevitable by some students that as a race the American Indian will eventually vanish from the stage of the world's action and will live chiefly, if not entirely, as a picturesque tradition. This, perhaps, is true, but for that very reason it is especially interesting that the remnant of tribes once so teeming and puissant should gather in the evening of their

history and, with forward-looking thoughts, plan together for the betterment of their kind.—*Journal*, Atlanta, Ga., Oct. 10, 1911.

A CHANGE OF POWWOWS.

That the congress now in session is not a copying after the paleface is clearly shown by the fact that powwows and councils have always been distinctive features of Indian tribal customs, while the capacity of the Indian for political organization and confederation was demonstrated many years ago in the once powerful coalition of the Five Nations. The present convention, then, will be but a repetition of past meetings, barring the decorations of feathers and war paint and including the substitution of addresses by earnest students of contemporary social problems for the whoops of the war dancers and the oracular utterances of the picturesque but otherwise worthless medicine man.—Washington, D. C. *Post*, Oct. 14, 1911.

ASSIMILATION OF THE INDIAN.

The public, which has been accustomed to think of the American Indian as a vanishing race, and to regard the diminishing numbers on the reservations as the evidence of the necessary evil of the progress of benevolent civilization, is afforded a more pleasing view in the first convention of the American Indian Association, which opens in Columbus, Ohio, today.

The new Indian Association should be an effective prod of official action, and should make a new appeal for pub-

lic interest in support of honesty and efficiency in the Indian service. There is an opportunity for self-help.—Phila., Pa. *Bulletin*, Oct. 12, 1911.

THE INDIANS' CHIEF CONCERN.

The thing which chiefly concerns the Indians to-day and which they have protested against for years is encroachment upon the lands reserved for them by the Government, reservations extending over vast territory, enough to allow 250 acres for every man, woman and child of the Indian population. By degrees industrial ideas are instilled into the Indian mind; farming, the cultivation of the sugar beet, digging trenches for irrigation, making sanitary provision to check the scourge of tuberculosis, and there is much yet to be done. The schoolhouse is a potent factor in molding new Indian thought.—Pittsburgh, Pa. *Sun*, Oct. 16, 1911.

CAPABLE OF THINKING.

The United States might as well take notice first as last that the American Indians have become capable of thinking for themselves. Full blooded red men began a conference in Columbus this week to consider matters of importance to their own race, and it is very appropriate that they began their sessions on the anniversary of the discovery of America by Christopher Columbus. The work of the federal and the sectarian schools and of such institutions as Carlisle is bearing good fruit, and so is the great foundation work of heroic Christian missionaries.—*Findlay* (Ohio) *Republican*, Oct. 16, 1911.

IMPROVING THE INDIAN.

The educated Indians with their education are throwing off the apathy of their race and this is shown by the fact that this week, on the anniversary of the day that Christopher Columbus discovered America, a convention of Indians is to be held at Columbus, Ohio, a convention at which there will be delegates from more than one hundred Indian tribes and which is held for the purpose of improving the Indian race and for affording the white race a better knowledge of the red race, its claims and its needs.—Columbia, S. C. *State*, Oct. 8, 1911.

RACE OF PROGRESSIVES.

However, these progressives are on the right road. Even those who are not yet quite ready for a total renunciation of their guardian are headed that way, and will presently come to recognize the contradiction between a demand for freedom and a willingness to continue any of the gratuities. Confident that they can hew their own way, and recognizing in the present system only a humane form of bondage tempered by gradual manumission, they will insist upon getting rid of the whole pernicious business.—Kansas City, Mo. *Star*, Oct. 2, 1911.

UPLIFTING THEIR RACE.

The American Indian Association was organized at Columbus, O., Thursday night by pure blood representatives of all the surviving tribes.

The purpose of the association is the uplifting and betterment of the

race. Educators, clergymen, authors, playwrights, professional men of various callings, mechanics, farmers and students, all Indians, gathered there Thursday to register. There are no blanket Indians among the founders of the organization.—Bangor, Me. *Commercial*, Oct. 13, 1911.

INDIAN HAS A CAUSE.

He protests against being an outcast in his own land. He feels keenly the dishonor of being discriminated against when the republic distributes its civic blessings. He simply contends for his identity, not as a political favor, but as a national right. The red man of the forest, born and bred to freedom, is tethered to a stake and given a crust to keep him quiet. Of course he has a cause. We palefaces would have one, too, were we in his place.—*Journal*, Columbus, O., Oct. 15, 1910.

OF VAST IMPORTANCE.

If many of the race divisions are unrepresented, a beginning has at least been made that will result in fuller congresses in years to come. Such gatherings will be of vast interest and of importance in fixing the truths of history, of American history, in which the part of the aborigines of North America has not been by any means insignificant.—*Brooklyn Eagle*, Oct. 13, 1911.

ELEVATING THEIR RACE.

These representatives of the various tribes are educated men, devoted, in the most part, to the elevation of

their race; and the subject that will engage their attention is the progress of the Indian and his attitude toward social and political conditions in the United States. There is a great program of addresses, essays, music, etc., and in these the purpose of the convention will be easily defined.—Columbus, (O.) *State Journal*, Oct. 10, 1911.

PROMOTING CIVILIZATION.

The advance or degeneracy of the Indian, as one wishes to view it, is seen in this gathering of men of a warlike race, in which members of tribes once hostile unite with the sole object of promoting civilization among their people.—*Rochester Union & Advertiser*, Oct. 14, 1911.

MANY CARLISLE GRADUATES AT COLUMBUS.

IT IS a pleasure to those interested in Indian education to know that such a large representation of graduates and returned students of Carlisle were at the convention and took a leading part in its deliberations. The following graduates, ex-students and students of the Carlisle Indian School, Pennsylvania, attended the American Indian Conference at Columbus, Ohio, October 12-16, 1911: Esther Miller Dagenette, Class 1889; Rosa Bourassa LaFlesche, Class 1890; Nellie Robertson Denny, Class 1890; Charles Dagenette, Class 1891; Martin Archiquette, Class 1891; Henry Standingbear, Class 1891; Siceni J. Nori, Class 1894; Dr. Caleb Sickles, Class 1898; Albert Exendine, Class 1906; Wallace Denny, Class 1906;

James Mumblehead, Class 1911; Horton G. Elm, ex-student; Albert Hensley, ex-student; Clement Hill, John Goslin, Abram Colonahaski, Jane Butler, Nora McFarland, students.

HELPFUL INFLUENCES AMONG CARLISLE INDIAN GIRLS.

A MEETING of the Episcopal girls of the Carlisle Indian School was held Thursday, November second, in the house of the superintendent, which was enthusiastic and prophetic of the accomplishment of much good. Besides the students and members of the faculty, there were present the Rev. James Henry Darlington, Bishop of the Harrisburg Diocese of the Episcopal Church, and Mrs. Darlington, Miss Marion G. Darlington, of New York, Mrs. Jas. F. Bullit, of Harrisburg, Rev. John Mills Gilbert, of Harrisburg, Rev. Alexander McMillan, of Carlisle, and Rev. James McKenzie, a missionary of the Episcopal church in the Saskatchewan District of Alaska. The party motored over from Harrisburg. Bishop Darlington has appointed a committee of four ladies to promote the social welfare of the Episcopal girls, and Mrs. Bullit is the chairman of the committee. There are other ladies from Lancaster and Mechanicsburg who are members.

The meeting was informal, and after all present had spoken in an impromptu way of the plan, a very pleasant reception was held. The idea of the Bishop's gives promise of accomplishing much good. The ladies who are

members of the committee will visit the school often and become personally acquainted with the student members of the church. It is planned to hold receptions and bring the young people of the school into closer touch with the churches in the nearby cities. It is expected that thus a most helpful spirit of good-will and social intercourse will be established which will help the moral and educational work of the school.

A SUCCESSFUL INDIAN FAIR.

A VERY successful fair was held at the Cheyenne River Indian Agency early in October. It will, undoubtedly, result in the holding of fairs each year. It is estimated that there were three thousand visitors a day and one of the features which has enlisted most praise was the entire absence of fakirs of any description. Cash prizes were awarded for ownership of the largest number of cattle, horses and the greatest number of acres under cultivation. There was also a prize for the best improved allotment. It is said that the fair has stimulated the Indians to be winners in the fair to be held next year.

CARLISLE INDIANS.

THE Carlisle Indians have again broken out in the football world and are "laying waste" some very able teams of the "settlers." The manner in which they conducted themselves on the field last Saturday when they "massacred" the Lebanon Valley team was the best evidence that they are

skillful and powerful giants in the football game.

The young aborigines began this season's athletic games by winning nearly everything on fields in the central and eastern parts of this State. At Harrisburg, during the inter-collegiate games in May, the Indians won the races easily without much exertion. In the long-distance race, the young brave who won was so far in advance of the best of all others that the comparison was similar to a race wherein a ten-horse run-about competes with a big, six cylinder, 90-horse power touring car.

Carlisle Indians can now be classed as a great intellectual nation of Indians, in which all the tribes of the United States are well represented and schooled to such an extent that they are fully able to take a firm grasp on modern business affairs of this country. At present, over one thousand boys and girls from about sixty different tribes are at Carlisle studying more than twenty trades. As the school has been established by the Federal government since 1872, a great many Indians have been graduated and hundreds have attended the institution long enough to be convinced that mechanical and industrial education is a great improvement over semi-savagery. They have returned to their tribes where they transmitted the benefits of trades and occupations to other members of their people. Manual training with real experience in the model shops of their institution has been the opening of a new world to them.

It frequently has been asserted with positive statements that seemingly admit of no contradiction, that the Carlisle Indians when they return to their tribes fall into the barbarous habits and indolent customs of their ancestors, gradually and speedily. This is not the condition. Facts show that of the 515 graduates of the school only five are now idling. The graduates are not all athletes and ball players. Many of them who have returned to their homes in the western states are now occupying places of some prominence in business and professional circles. Several are now lawyers; a few are preachers and bank cashiers; some are storekeepers and many are teachers. They have settled down to business and are getting along well. Of course, the demand for graduates from Carlisle school by colleges who want physical directors and athletic trainers is very great. There is more money in this line for a husky Indian than in store-keeping or clerical work, and no one can censure the young man for accepting such positions when opportunity affords.—Editorial, *Greensburg Daily Tribune*, Greensburg, Pa., September, 28, 1911.

THE IOWA INDIANS.

THE second volume in a series called "Little Histories of North American Indians" deals with the Iowa tribe of Indians and gives a comprehensive record of this important tribe of the Siouan family. This volume will be of interest to ethnologists and students of the American Indian, as it deals exhaustively with the tribe. The au-

thor, William Harvey Miner, is a New Englander, who is able to trace his ancestry back to the Quinniapiac Indians.

The volume is illustrated by the inclusion of a map and fac-similes and a portrait of Ma-Has-Ka. Appendices include all treaties made with the tribe; a list of names of many of the important men and women of the tribe, gathered from numerous sources; the Iowa camp-circle; Iowa synonymy, etc. Not the least important feature is the complete analytical index which is also a bibliography of the subject.

THE IOWA INDIANS, by William Harvey Miner. \$1.00 (Expressage 11 cents). The Torch Press, Publishers, Cedar Rapids, Iowa.

NATIVE INDIAN HISTORY AND LEGENDS.

IT IS gratifying to note that the Indian stories and legends which appear in the *Arrow* and RED MAN receive such a wide and cordial reception. Scores of the largest newspapers and magazines republish these stories and give them a prominent place. Many schools and interested parties write for extra copies containing them.

Being written by the Indian boys and girls of the school from the first-hand knowledge of their various tribes and of the nature and customs of the people, they are very valuable. In this way there is brought to light much information which otherwise might never become known. Thus it is preserved to posterity.

The stories and legends are prepared in the history department under the direction of the teacher, Mrs. Mary

Yarnall Henderson. They have attracted so much favorable attention that it is hoped at some future time to get many of these together and issue them in book form.

THE OMAHA TRIBE.


THE Bureau of American Ethnology has rendered to the Nation and to the American people a most lasting and important service during the thirty-two years since it was first created. Many histories of Indian tribes have been published, together with studies of the Indian languages, customs and ruins. Its publications total twenty-seven reports and fifty-one bulletins, besides several volumes of miscellaneous contributions.

The latest publication is a history of the Omaha tribe comprising a volume of 650 pages, illustrated by 65 plates and 132 text figures. This study has been prepared by the joint efforts of Miss Alice C. Fletcher, that pioneer student of Indian affairs who

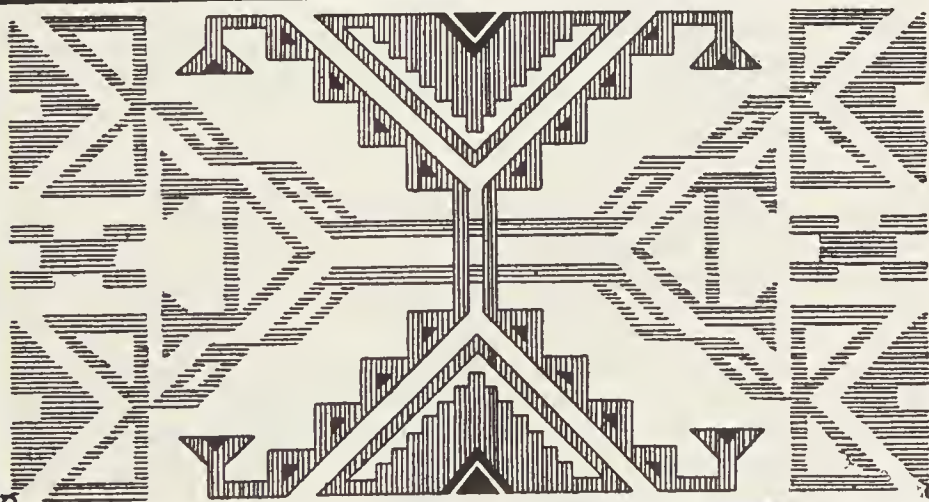


knows the Omahas better than any other living person, and Francis La Flesche, an educated member of the Omaha tribe and a son of a former principal chief of the tribe.

The study is an exhaustive one which comprehends the linguistic relationships, the environment of the tribe, the ceremonies, tribal government and organization, social life, music, warfare, religious life, etc. One of the important chapters is the one on the recent history of the tribe, which gives very interesting data and conclusions relative to the present status and future prospects of these Indians. It is a very important study, splendidly written, and with a personal touch which was only possible because of Miss Fletcher's intimacy with these Indians, and through the collaboration with her of a member of the tribe who has always been proud of his race, and has for years been desirous of assisting in the recording of this data.





DO Not Worry; eat
three square meals a
day; say your prayers; be
courteous to your creditors;
keep your digestion good;
exercise; go slow, and go
easy . . . Maybe there are
other things your special
case requires to make you
happy, but, my friend, these
I reckon will give you a
good lift.—*Abraham Lincoln*



Carlisle Indian Industrial School

M. Friedman, Superintendent

LOCATION. The Indian School is located in Carlisle, Pa., in beautiful Cumberland County with its magnificent scenery, unexcelled climate and refined and cultured inhabitants.

HISTORY. The School was founded in 1879, and first specifically provided for by an Act of the United States Congress July 31, 1883. The War Department donated for the school's work the Carlisle Barracks, composed of 27 acres of land, stables, officers' quarters and commodious barracks buildings. The Guardhouse, one of the school's Historic Buildings, was built by Hessian Prisoners during the Revolutionary War.

PRESENT PLANT. The present plant consists of 49 buildings. The school campus, together with two school farms, comprises 311 acres. The buildings are of simple exterior architectural treatment but well arranged, and the equipment is modern and complete.

ACADEMIC. The academic courses consist of a carefully graded school including courses in Agriculture, Teaching, Stenography, Business Practice, Telegraphy and Industrial Art.

TRADES. Instruction of a practical character is given in farming, dairying, horticulture, dressmaking, cooking, laundering, housekeeping and twenty trades.

OUTING SYSTEM. The Outing System affords the students an opportunity for extended residence with the best white families of the East, enabling them to get instruction in public schools, learn practical housekeeping, practice their trade, imbibe the best of civilization and earn wages, which are placed to their credit in the bank at interest.

PURPOSE. The aim of the Carlisle School is to train Indians as teachers, homemakers, mechanics, and industrial leaders who find abundant opportunity for service as teachers and employees in the Indian Service leaders among their people, or as industrial competitors in the white communities in various parts of the country.

Faculty	75
Total number of different students enrolled last school term.....	1192
Total Number of Returned Students.....	4693
Total Number of Graduates	583
Total Number of Students who did not graduate.....	4110

RESULTS. These students are leaders and teachers among their people; 265 occupy positions with the Government as teachers, etc., in Government schools; among the remainder are successful farmers, stockmen, teachers, preachers, mechanics, business men, professional men, and our girls are upright, industrious and influential women.





VOLUME 4, NO. 4 DECEMBER, 1911 DOLLAR A YEAR

An Illustrated Magazine by Indians

THE RED MAN



Published Monthly by THE CARLISLE INDIAN PRESS
UNITED STATES INDIAN SCHOOL, CARLISLE, PENNSYLVANIA



A magazine issued in the interest
of the Native American
by Carlisle



The Red Man



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Published by U. S. Indian School, Carlisle, Pa.

M. Friedman, Editor

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THE RED MAN is a production of the CARLISLE INDIAN PRESS, a department of the United States Indian Industrial School, located at Carlisle, Pennsylvania. The mechanical work is executed by apprentice-students under the direction of the Instructor in Printing. The borders, initial letters, sketches, headings, cover pages, etc., herein shown are the work of our Native Indian Art Department under the supervision of Angel Decora-Deitz.

The publication aims to place before its readers authentic reports from experienced men and women in the field, or investigators not connected with the government service, which may aid the reader to a fuller understanding and broader knowledge of the Indian, his Customs, Education, Progress, and relation to the government. The institution does not hold itself responsible for, and need not necessarily agree with, the opinions expressed in its columns.

All communications regarding subscriptions and other subjects relating to this publication should be addressed directly to THE RED MAN, United States Indian School, Carlisle, Pennsylvania.

Subscriptions will be received with the understanding that one volume will cost One Dollar. Ten numbers will probably constitute a volume. *Usually no back numbers on hand.*

No advertisements will be published in this magazine which are foreign to the immediate interests of the school.



THE RED MAN



The Indian Problem in Canada:

*By Pliny Earle Goddard.**



THE impression seems to prevail among the friends of Indians in America that Canada has handled her Indian problem more wisely than we. She certainly has been fortunate in maintaining control over a large Indian population without the long-continued and costly wars which we have experienced. The only serious difficulty was the half-breed rebellion in 1884 when the Indians of the territory which has now become the provinces of Manitoba and Saskatchewan were in arms for some months. They were incited to hostilities by French half-breeds under the leadership of the probably insane Riel. Our own troubles with the Indians have been numerous and are well known. The Apache of the Gila River made almost continuous war for years, and there were long and severe wars with the Sioux and Nez Perce. Our West was settled with great rapidity, resulting in the restriction of the hunting grounds of the Indians and the almost total extinction of the game upon which they relied for food.

In Canada, before and during this time, the entire west and north were mainly dependent upon the fur trade with the Indians. The Cree of the region of Winnipeg found congenial employment as canoe-men and hunters for the traders. The natives of the North Saskatchewan and Mackenzie River drainages were able to provide for all of their wants by hunting and trapping fur-bearing animals, the flesh of which furnished, at the same time, the supply of food. The streams and lakes of the region afforded sufficient fish to sustain a large population. The mutual interests of the traders and the Indians required that peace be maintained.

Until 1869 this vast territory was without other government

*Associate Curator, Museum of Natural History, New York City.—The Editor.

than that exercised by the Hudson's Bay Company. Soon after the establishment of the Northwest Territory with the seat of government at Winnipeg (later moved to Regina), treaties were made with the Indians occupying the prairies of the west and they were given reservations. This was made necessary by the great reduction of the buffalo herds and the settlement of the west. These treaties provided for the annual payment by the government of five dollars per capita, medical attendance, livestock, and farm implements. In some cases rations of beef and flour were issued as gratuities. This system of treaty relations has been continued and extended, 17,000 additional Indians having been brought into treaty relations in 1906. Only about 3000 are now unprovided for in this manner.

The Indians on reserves are under the care of an agent who has a clerk to assist him and such other help, mostly native, as is required. At most of the reserves chiefs are recognized and all dealings with the Indians are through them. Each reserve has a resident farm instructor, who, by example and precept, teaches agriculture and stock-raising and may represent the agent in matters of government.

The Indians own and control their land tribally, allotments being unknown. The houses, occupied in winter only, are clustered in villages. Camps of tents or tipis are maintained in summer and moved about within the limits of the reservation in much the old manner. The Indians seem to have much greater personal and tribal liberty than in the United States.

In the north there are many Indians who are not confined to reservations. Treaty-paying parties go there each year to make the annual payments and to give them such medical care as is possible on the brief annual visit.

The American Government long ago gave up this attitude towards the Indians and now considers them as dependant wards over whom the Indian office and the Indian agents have almost absolute control. They are assigned such allotments as the Government is willing and able to give them. Their needs are more liberally supplied but their liberties are much more restricted.

Canada has one great advantage in dealing with her Indians over the United States. She possesses a remarkable instrument of government in her Northwest Mounted Police. These men patrol a vast territory, maintaining order and extending assistance to both

whites and Indians. Alcoholic drinks are really prevented from reaching Indian territory in some cases. All unruly Indians are dealt with by the police either on the initiative of the police officer or at the request of the agent in charge of the reserve. This method seems to give better results than that pursued in American territory: that of either relying upon Indian police who are exceedingly loth to report or punish members of their own tribe, or of calling in, in extreme cases, troops, instituting at once a state of war. Convictions seem almost always to result from the arrest of persons furnishing liquor to Indians. Such cases may be tried in the provincial courts, by the courts of the mounted police, or by the Indian agent sitting as a magistrate. In the United States, convictions are difficult. If the case comes before a state jury, in many cases there is reluctance to condemn a white man for a crime against an Indian. If the prosecution is made in the Federal court, the penalties are so severe that the jury often hesitates to bring a verdict of guilty.

In the matter of the education of her Indian population, Canada is following the system we abandoned years ago. Nearly all the schools are denominational, maintained jointly by the government and the church and missionary societies. The government pays toward the maintenance of the boarding schools about \$75 for each pupil per year and makes occasional grants for buildings and equipment. The church supplies, in many cases, as much more. In some instances the funds are not sufficient to furnish proper food. In one case it was learned that the children were furnished lard instead of butter for their bread. The teachers and officers of the school are selected by the church or missionary society and are responsible to a resident missionary or other church authority. While the schools are inspected by the agent and by the department inspector, the government has not such control and responsibility as might otherwise result in uniformity and efficiency.

The percentage of enrollment is somewhat below that in the United States, being for the year 1907, eight and seven-tenths per cent of the Indian population as against ten and eight-tenths per cent for the United States. This may be excused because of the remoteness of many of the Indians. The record of attendance is quite below ours, being sixty-one and one-third per cent of the enrollment, while ours is eighty-three and one-third per cent,

Those who have had school advantages seem to have reached about the same attainments as those found on our own reservations. They are able to speak fair English, read and write a little, and keep their accounts.

The policy of isolating the pupils from their homes and tribal surroundings is highly developed. The girls in particular are not allowed to visit the camp except in the company of a teacher, and in some cases are kept continuously at the school until suitable marriages are arranged. When these students so secluded finally return to camp life, as most of them must, the readjustment is painful and often results in sad temporary reactions.

The accumulative results of education of this sort or any other, in a generation or two is bound to produce the desired result, that of fitting the Indians to live in competition with their white neighbors, who in the case of Canada are now settling about them in great numbers.



“THERE IS NO PLACE IN THE MODERN WORLD FOR THE UNSKILLED; NO ONE CAN HOPE FOR ANY GENUINE SUCCESS WHO FAILS TO GIVE HIMSELF THE MOST THOROUGH TECHNICAL PREPARATION, THE MOST COMPLETE SPECIAL EDUCATION. GOOD INTENTIONS GO FOR NOTHING, AND INDUSTRY IS THROWN AWAY IF ONE CANNOT INFUSE A HIGH DEGREE OF SKILL INTO HIS WORK. THE MAN OF MEDIUM SKILL DEPENDS UPON FORTUNATE CONDITIONS FOR SUCCESS; HE CANNOT COMMAND IT NOR CAN HE KEEP IT. THE TRAINED MAN HAS ALL THE ADVANTAGES ON HIS SIDE; THE UNTRAINED MAN INVITES ALL THE TRAGIC POSSIBILITIES OF FAILURE.”—*H. W. Mabie.*

The Education of Alaskan Indians Pays: *By M. Friedman.*



N AN interview recently published in a number of the newspapers of the Northwestern States, including Washington and Oregon, Governor Walter E. Clarke of Alaska puts himself on record as being opposed to educating Alaskan Indians in the United States. Among other things, he is quoted as saying.

“When they return to the North after living among white people in the States, they feel superior to their families and their tribes, swagger around, become insolent and idolent, and their morals are unspeakable. The native will learn the white man’s vices much more readily than he will learn the white man’s virtues.”

Through the influence of that great pioneer and missionary to Alaska, Sheldon Jackson, who was for years superintendent of schools of that territory, Indians from Alaska were received at Carlisle for a number of years for the purpose of giving them an education. A few came each year until two years ago. They are not received at Carlisle at present, but they are permitted to attend the Chemawa Indian School at Salem, Oregon, which is a nonreservation Indian school, supported by the Federal Government. In the interests of the truth, however, and the facts, we are impelled to take issue with Governor Clarke in his assertions and generalizations relative to educating Indians in the United States. Careful records have been kept of the few Indians from Alaska who were educated at Carlisle, and the records which they have made since their return to their homes, and are making now, are ample vindication of the Government’s aim of giving to these Indians a practical education both in farming and the trades. These records, based on the accomplishments of the individual boy and girl, demonstrate that the Alaskan returned students have succeeded, either as self-supporting citizens or as leaders and teachers among their people.

A few examples, which are taken at random from the records of Alaskan students at Carlisle, will be suggestive:

Archie Dundas, after a term at Carlisle, returned to Sitka, Alaska, where he is engaged as a boat builder and carpenter, earning from \$15.00 to \$40.00 a week. After working for white men, he finally went into partnership with his uncle as a contractor and boat builder. In a letter to the Superintendent of the Carlisle School he says: “Our shop is 28 feet wide and 90 feet long and we have enough

tools for eight men, besides the circular and band saw, and a 20-horse-power engine and boiler. We employ from one to six men. We finish a 22-ft. boat in five days. We build various kinds of boats and small power-boats. We have just put up a school building." This young man is married to Mercy Allen, an Alaskan, who was also at Carlisle.

One of the Alaskans who graduated at Carlisle, and later graduated from one of the State Normal schools of Pennsylvania, is now a teacher in one of the native schools of Sitka. This young lady, Miss Kathryn Dyakanoff, is a splendid illustration of the fact that it pays to give to Alaskans, or any other primitive people, a thorough education. In a letter she states: "I feel sure that the Alaskan Indian will make his stand in the world before long. These people are eager to learn, and with what little education some have, they stand side by side with their white brothers. Carlisle has done a great deal for me, and in order to repay the benefits derived while a student, I must now live so people will see and acknowledge the good which it does for the Indian."

Another Alaskan graduate from the school, Patrick Verney, who, up until his recent marriage in New Mexico, and present employment as foreman of a newspaper printing office, was a successful printer in Alaska, shows that it pays to teach Indians a trade. The latest letter received from Verney showed that he was working at his trade as a printer at Ketchikan, Alaska, and that the editor of the paper on which he worked commended his work and had given him a promotion both in work and wages.

Flora Campbell, now Mrs. James Fitzgerald, whose husband is a general merchant, was for four and one-half years after her return to Alaska from Carlisle, a teacher in the Indian schools, where she made an excellent record and proved a worthy example.

An Alaskan girl who is now living in the United States is Mrs. Samuel Davis, whose husband is the superintendent of one of the large Indian schools in this country.

Vera Wagner, who was educated here and later received some training in one of the State Normal schools, made a splendid record among the Sioux Indians in South Dakota as a teacher. This young woman is a splendid character and a fine influence in whatever capacity she is placed. She is a good teacher.

Cecelia Baronovitch, another graduate from the Carlisle School,

is now teaching at Kasaan, Alaska, where she has made an excellent record. Her work has been commended by the Superintendent of Schools, and she has been of great usefulness to her people.

A large number of others could be mentioned. Paul Dirks, an Alaskan, is now at Pacific City, Washington, successfully engaged in the real estate business.

Michael Chabitnoy is married, has a nice home, and is one of the most expert employees in a large chocolate factory at Hershey, Pa.

Samuel Anaruk, who is now living at Unalaska, Alaska, has been a successful carpenter and a teacher among his people, with a splendid reputation for sobriety and service.

Others are working on farms and at various trades, and a much larger per cent are making good than is usually the case in the average high school or American college. Most of these young people own their own homes, are married, and have interesting families. They are educating their children, and their homes are sanitary and clean. A large number of other records are on hand and could be cited to show that this statement attributed to Governor Clarke does the Alaskan Indians an injustice.

The following table gives the record of the 104 living ex-students and graduates who came to Carlisle from Alaska, and are a living refutation to any generalizations against the education of these people.

Record of Returned Students from Alaska.

<i>Trades</i> —Carpenter 4, Blacksmith 1, Printer 4, Engineer 1, Fishermen 5, Miscellaneous 8, Government Service U. S. 1, Real Estate Dealer 1, Dressmaker 1	26
<i>Professions</i> —Clerks, Stenographers 4, Teachers 5, Musicians 2, Lecturer 1, Missionaries 2	14
<i>Farming</i> , and various other occupations in Alaska	43
<i>Students</i>	4
<i>Housewives</i> with good homes	13
<i>Housework</i>	4
Total	104

The experience of the Carlisle School indicates that these Indians are anxious to learn, that they are not afraid of work, and that with a thorough education and training they are more productive men and women and better citizens. While the Carlisle School

does not now receive Alaskans, the writer hopes that the large and well-equipped Indian Schools of the Northwest, such as the Chemawa and Cushman schools, and the Riverside School in California, will be open to these Indians just as long as they need them. They assuredly need them now, as only an elementary academic education is afforded them in the schools in Alaska. These Indians not only need training which will make them better mechanics and enable them to read and write, but they stand in very urgent need of a larger outlook and the closer touch with civilization, which the schools in the West can abundantly afford them. Every penny which is spent on their education in this way will bring in larger returns in better Indians who will be self-supporting and economically worth while to the country, good citizens and true patriots.

The same cry that Governor Clarke raises about educating the Alaskans was raised at the beginning of the American occupation of the Philippines concerning the education of the Filipinos. Now the education of these people is part of the established policy of this Government and is so recognized.

The interview closes with this statement:

"Native boys are brought to the United States from the the barren regions where there is no wood and are taught carpentering, or blacksmithing, or telegraphy or something equally as foolish, that will never be of any use to them in their native homes. When they return they become the 'smart Alecks' of their tribe. This misguided philanthropy is deeply to be regretted. The natives should be given the training that will enable them to better their physical conditions. There is an abundance of agricultural soil in Alaska which they should be taught to cultivate."

While the writer does not subscribe to all the conclusions in this statement, or to the implied uselessness of education, it is, nevertheless, incumbent on Indian schools to more than ever study the home needs of their Indian students, and to so fit their educational endeavors with these young people as to enable them to fit into their natural environment the better for having been educated. Every boy and every girl should be studied individually, and their training should be so adapted to their needs as to enable them to rapidly fit into their proper places after their school days are terminated. There is something of suggestion in Governor Clarke's statement that a greater study should be made of the home conditions of the Indian; but he is wrong in his assertion that Indian education is futile and wasteful, and the facts prove it.



THE INDIAN PROBLEM IN CANADA—RED DEER INDIAN SCHOOL, ALBERTA, CANADA



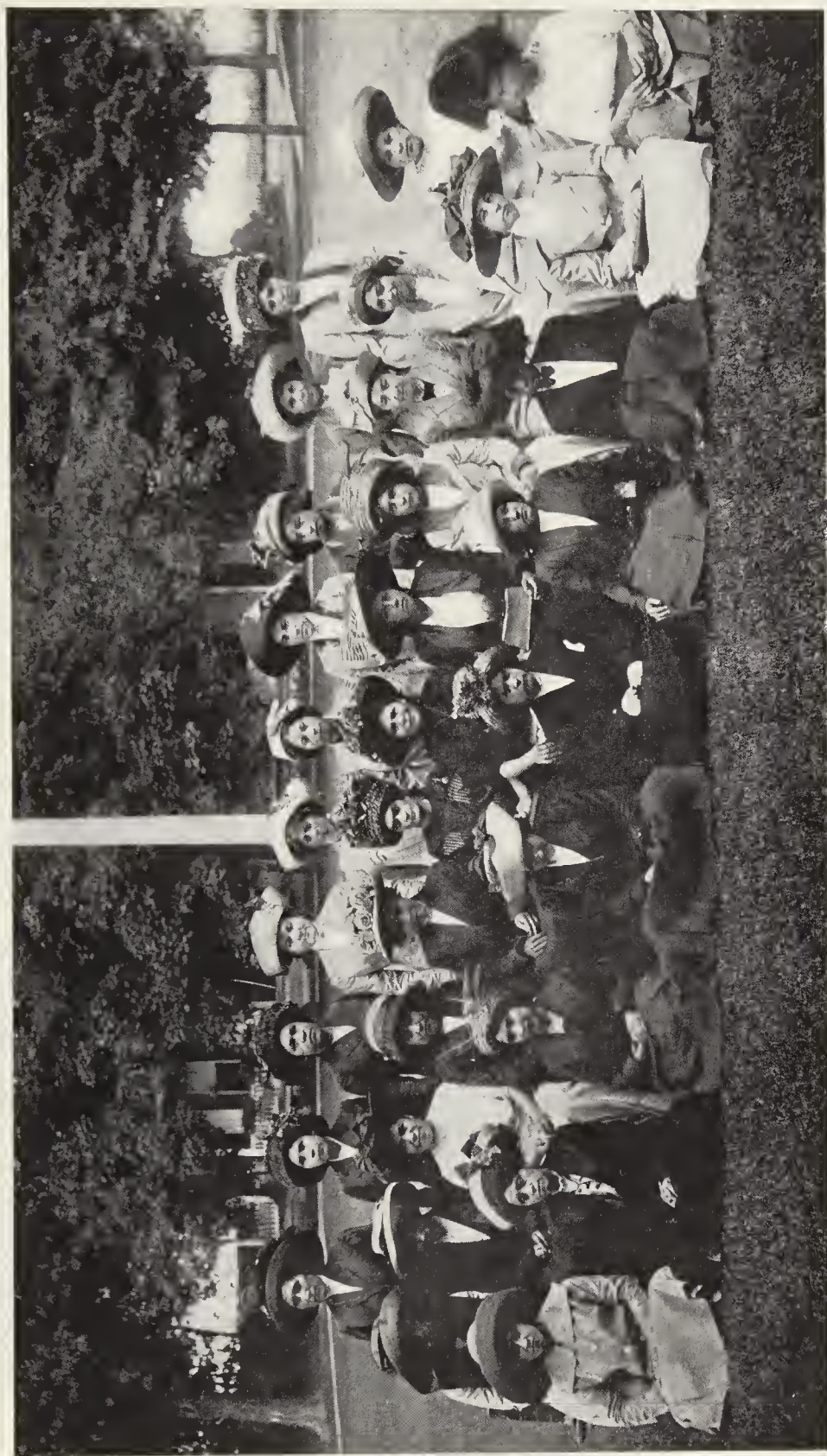
THE INDIAN PROBLEM IN CANADA—GROUP OF CANADA INDIANS ABOUT
TO ENTER THE RED DEER SCHOOL.



THE EDUCATION OF ALASKAN INDIANS—HOME OF THOMAS HANBURY, BUILT BY
HIMSELF—A CARLISLE EX-STUDENT OF SITKA, ALASKA



THE EDUCATION OF ALASKAN INDIANS—CECELIA BARONOVITCH, CARLISLE CLASS '09,
TEACHING GOVERNMENT SCHOOL IN ALASKA



A HOME PARTY OF CARLISLE STUDENTS, JUNE, 1911--LEAVING FOR HOME AFTER A TERM AT CARLISLE



MATERIAL RESULTS OF INDIAN EDUCATION
HOMES OF EX-STUDENTS OF THE CARLISLE SCHOOL ON THE OMAHA RESERVATION, NEBRASKA

The American Indian; His Progress and Some of His Needs:*

By Edgar B. Meritt.



TRUE history of the progress of the American Indian during the past forty years would read like a page from fiction, thanks to the generous and benevolent, if belated, policy of our National Government.

Ever since the Government began to treat the Indian as a human being rather than an enemy of society, his progress has been steady and sure.

The Indian race, under the new and enlightened policy of the Government, has been lifted in less than a half century from a state of semi-barbarism to civilization, and I am happy to say that never before in the history of the Indian Service has more earnest and intelligent effort been made than by the present officials and employees in that service, for the advancement and benefit of the Indians and the protection of their property rights.

Two of the most successful features of the administration of Commissioner Valentine have been the enlarging and reorganization of the medical force in the Indian Service and the wonderful progress of the Indians after well-organized and persistent campaigns along industrial lines. Too much credit can not be given Assistant Commissioner Abbott for his splendid work in bringing about improved industrial conditions among Indians.

By reason of the successful medical work there has been a decrease in the death rate of Indians. The Indian race is no longer a vanishing one. The medical force is not only curing the Indian of his ailments, but he is being taught preventive measures—how to live so as to avoid sickness.

As a result of the industrial campaign there are more Indians who are working and earning good wages than ever before. The records of the Indian Office show not only a marked increase in acreage being farmed by Indians, but a greater production per acre by reason of more intelligent and persistent application.

There has also been enacted by Congress during Commissioner Valentine's administration, and as a result largely of his personal

*Extracts from an address delivered by E. B. Meritt, Law Clerk, Office of Indian Affairs, at the Mohonk Conference, October 18, 1911.

efforts, certain much-needed legislation, notably the Indian Omnibus Act of June 25, 1910, which better enables the Indian Bureau to protect and promote the interest of the Indians.

During the past three years the Indian schools have been made more efficient, largely the result of better organization and closer supervision. The last fiscal year shows an increase over the preceding one of more than 2,000 Indian children attending school. The Indian schools have now not only a more systematic and practical course of study, special attention being paid to educational work along industrial lines, but a closer adherence to the State courses of study has enabled the teachers to ally themselves more intimately with the educational forces of the State, which will make possible an earlier and more satisfactory transfer of Indian pupils from Government to State schools.

By these rather optimistic remarks I do not want you to get the impression that Indian administration is perfect. On the contrary, there are certain places in the Indian Service where administration could be greatly improved, and it will require heroic treatment and thorough house-cleaning to bring about satisfactory conditions. However, as a general proposition, there has been a marked improvement all along the line.

In the remaining few minutes assigned to me, I desire to make a few brief suggestions which, I think, will, if followed, result in benefit to the Indians.

It has been nearly a quarter of a century since the passage of the general allotment act, and only about two-thirds of the Indians are allotted. I deem it of the greatest importance that all Indians be given allotments at the earliest possible date. It may be necessary, because of peculiar local conditions, to reserve on certain reservations large tracts of tribal lands for grazing purposes, but even on these reservations Indians should be given lands for homes that they can call their own. The allotment work should be completed within five years at the very latest.

Greater efforts should be made to place more Indian children in the public schools. Outside of the Five Civilized Tribes country we have only about 5,000 Indian children in public schools. This number could be greatly increased with distinct benefit to the Indian children and with a decreased cost in Indian administration. This transfer to free schools could be greatly expedited by procuring

legislation making income-producing inherited lands taxable for school purposes in communities where Indian children are permitted to attend public school.

There should be closer cooperation between our liquor service and the State authorities, so that the Indian might be better protected from his greatest weakness and worst enemy, intoxicating liquor, with its accompanying bestiality, depravity and poverty. The Comptroller of the Treasury has recently held that the Federal Indian appropriation for liquor suppression may be used in cooperating with State authorities in the suppression of the liquor traffic among the Indians. It ought to be a more dangerous thing—certain of quick and severe punishment—to sell or give intoxicating liquor to Indians in any State in this country.

There should be no closed Indian reservations. Every Indian should be hampered with the fewest restrictions consistent with his best interests. Practical white farmers should be encouraged to locate and live in the Indian country and buy surplus Indian lands no longer needed by the Indians. The homes and farms of these white farmers would be models for the Indians. Besides, these farmers would establish free schools, build roads and churches and bring other civilizing agencies to bear on the community that not only would result in lifting the Indian to a higher social status, but would greatly increase the value of his property and teach by example the benefit and the necessity of labor. The Indians need to be taught the folly and degradation of idleness and the beauty and glory of hard work.

Legislation is needed to amend the Act of March 2, 1907 (34 Stat. L., 1221), regarding the segregation of tribal funds so as to provide for the segregation of all the trust funds held in the United States Treasury to the credit of any Indian tribe, to pay the money to the Indians entitled thereto or expend the same for their benefit in the discretion of the Department. The Act of March 2, 1907, is deficient for the reason that a large proportion of the membership of most tribes having trust funds in the Treasury are neither competent nor disabled by reason of disease or old age, and therefore under existing law the Department is without authority to pay such members or even spend for their benefit any part of the tribal trust funds.

If the Act of March 2, 1907 is amended as suggested, it will

be an important step toward the consummation of the well-established policy of the Government of breaking up the tribal or communal holding of the Indian tribes, and giving to each member thereof a vested right in his own individual share of the tribal property.

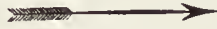
After considerable thought on the subject, I have reached the conclusion that there should be enacted by Congress a carefully-worded general jurisdictional act which would permit any tribe of Indians in the United States having an alleged claim against the Government, to submit, within a reasonable time, said claim to the Court of Claims, with the right of the Government to interpose all set-offs and counter-claims, and with the further right of either party to take an appeal from the decision of the Court of Claims to the Supreme Court. If there are any Indian tribes that have meritorious claims against the Government, those claims should be settled on a fair and equitable basis. The enactment of a general jurisdictional act along the line suggested would mean a long step forward in the matter of a general winding up of all tribal matters.

I believe that that part of the act of May 8, 1906, known as the "Burke Act," which amended the provisions of the general allotment act by deferring citizenship until after the expiration of the trust period or the granting of a fee patent, was a mistake and a distinct step backward. The legislation in question resulted from the decision of the Supreme Court in the *Heff* case, wherein it was held in substance that citizen Indians were subject to the police power of the State rather than the National Government. Since that decision it has not been possible to convict under the Federal liquor act of January 30, 1897, for selling liquor to citizen Indians, but it is still illegal under the act to introduce liquor on allotments held in trust by the Government. In view of the fact that nearly all the States in which Indians live have good laws against the selling of liquor to Indians, and as the Comptroller of the Treasury has recently held that the Federal Indian appropriation for liquor suppression is available for cooperating with State authorities, I am of the opinion that the many advantages of citizenship for Indians are more than sufficient to offset the disadvantages and that the "Burke Act" should be so amended as to grant citizenship to all allotted Indians.

This conclusion is strengthened, it appears to me, by the decision of the Supreme Court of May 15, 1911, in the case of *Hollowell*

vs. United States, wherein the court held "that the mere fact that citizenship has been conferred upon Indians does not necessarily end the right or duty of the United States to pass laws in their interest as a dependent people."

It seems to me a strange and striking anomaly that there should be denied the original American the benefits of American citizenship. Let us not only extend to all allotted Indians American citizenship, but let us in the language of the great Kentucky statesman, Henry Clay, "treat with the utmost kindness and the most perfect justice the aborigines whom Providence has committed to our guardianship." Let us confer upon them the inestimable blessings of Christianity, civilization and citizenship.



Interesting Statements on the Subject of Indian Finances:* *By H. Dimick.*



MY remarks by one in my position are naturally expected to be on the subject of Indian finances. This is a very large subject, which cannot be covered fully in the time at my command. It is one, moreover, which does not lend itself readily to speech-making for the reason that figures expressed orally are usually very dry and uninteresting. To grasp their full meaning, and their relation to each other they must be conveyed to the understanding through the eye, rather than through the ear.

I am not going to weary you, therefore, with a lot of statistics or overmuch detail, but will endeavor to give you a few facts which will show, in a general way, the financial relations between the Government and the Indian.

For and during the fiscal year recently closed, the payments to Indians and expenditures for their benefit aggregated approximately fourteen and a half million dollars. The most important objects of expenditure were schools for the children, industrial training

*Extracts from an address delivered by Hamilton Dimick, Chief of Finance Division, Office of Indian Affairs, at the Mohonk Conference, October 18, 1911.

for the adults, rations for the old and indigent, irrigation and allotment of lands, per capita payments required by treaty, and shares of individuals in tribal trust funds.

Disbursements were made from nearly a thousand separate and distinct funds, including appropriations by Congress, proceeds of reservations, moneys held by the Government in trust for the various tribes, and interest accruing on such moneys. Just how much was expended for each of these purposes, and from each of these funds, will not be known until the accounts are all in and the books have been closed for the year.

It may not be known, generally, that the Government now holds approximately thirty-seven million dollars in trust for the various Indian tribes, most of which bears interest at from three to five per cent, yielding an annual income at about one million eight hundred thousand dollars. These trust funds were derived, in most part, from the purchase or sale by the Government of surplus Indian lands, and the interest is either paid to the Indians in cash or expended for their benefit, in the manner provided by the treaties or agreements under which the lands were sold.

Generally speaking, the principal is not available for expenditure, but Congress has, in some instances, authorized the use of a limited amount of it for support and civilization. Congress also provided, by the act of March 2, 1907, that any adult Indian who gives evidence of ability to manage his own affairs and any who is incompetent by reason of old age, disease or accident, may, upon application, be paid his or her share of the tribal funds. A large number of individuals have availed themselves of this right and thus, by their own volition, have severed the closest tie that bound them to their tribes—the community of interest,—and set themselves up as free and independent men and women.

This law does a great deal to encourage industry and thrift in place of the dependence and lack of incentive to individual effort, which is an almost inevitable result of the old tribal relationship. But it does not go far enough. What is needed, and what the office has advocated, is legislation which will permit the absolute segregation of all trust funds held in the Treasury, the share of each member of the tribe to be paid to him if competent; otherwise, to be deposited at interest in a bonded bank to his personal credit, and drawn out under the supervision of the Government only as needed for

wise and beneficent purposes. When an Indian, whose share is held back in this way, becomes capable of managing his own finances, the control of his bank account can be turned over to him without further supervision.

This is the plan now pursued, with marked success, in handling what are known as individual Indian moneys, which are derived from various sources,—principally from sales of inherited lands and leases of allotments. Receipts of this class of money average six and a half million dollars a year.

One of the greatest hindrances to making the Indian self-supporting and self-reliant, is the annuity guaranteed to many of the tribes by treaty. As long as he, and each member of his family, has a sure income from the Government, without any effort on his part, however small it may be, he will never realize the necessity of fitting himself to earn his own livelihood, but will be content to go along in the old accustomed way with his face turned all the while towards Washington. He will do this, not because he is an Indian, but because it is natural, at least with primitive peoples, not to work except when they have to, and then only as much as may be necessary to earn the wherewithal to supply their simple needs.

For these reasons the Department, with the sanction of Congress, has been endeavoring for several years to make agreements for the commutation of annuities and the cancellation of the indebtedness by the payment of the entire sum at one time. A good deal of success has been met with, but not all of the tribes have been induced to accept this arrangement. One that I have in mind has an annuity of one thousand dollars a year, guaranteed to it by treaty for all time. There are about twenty-two hundred members of the tribe, so that each one receives the magnificent sum of forty-five cents a year.

It may be said for these Indians, however, that their annuities have not stood in the way of their advancement, and they are among the most progressive people with whom the Indian Office has to deal. That they are exceptions to the general rule is due, probably, to the fact that the annuities they receive are too small to provide any important part of even the simplest and most primitive support.

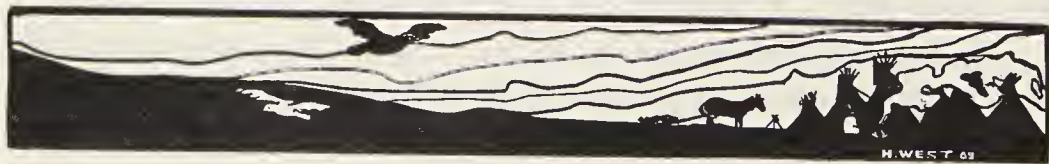
The expenses of the Indian Service have been enormous, and must be for some years to come if the Government continues to do its duty by this people as it is doing it now. Not all of the funds

provided in the past may have been righteously expended, but I have very little respect for those ignorant and irresponsible persons who sometimes break into print about how the Indians have been maltreated and robbed by the Government.

I read sometime ago an article on the so-called Indian question, wherein the statement was made that Congress had appropriated three hundred and fifty million dollars for the Indians up to that time. This, the writer said, was a good deal of money, but it didn't seem like such a large sum when it was known that half of it had been stolen by dishonest officials. How close the writer of that article came to guessing the total sum appropriated I have not taken the time to ascertain, but I am sure no intelligent and fair-minded person would credit his statement as to the wholesale grafting. However lax the administration of Indian finances may have been in the long ago, the system of recent years has been such that a dishonest official would find it impossible to steal to any extent without being detected and made to pay the penalty of the law.

Every fiscal officer is under a heavy bond, and besides being checked up frequently by inspectors, his accounts are carefully examined in the Indian Office and also in the Office of the Auditor for the Interior Department. It is a very rare case when anything more serious than technical errors is found, and they are almost invariably corrected when attention is called to them.

There may have been, and doubtless was, a good deal of corruption in years past, when persons were appointed to positions of responsibility whose sole interest in the Indian was how much could be made out of him, and whose only qualifications were that they could influence a few votes at home. But that was a long time ago, and I believe it can safely be said that at the present time a more honest, faithful and devoted band of officers and employees could not be found anywhere, either in public or civil life, than in the Indian Service. This is said, not because they need any defence, but as a just tribute to the self-sacrificing men and women of the Indian Service, and to bestow credit and praise where credit and praise are due.



Languages of the American Indians:

Dr. A. L. Kroeber in Popular Science Monthly.

Curator of Anthropology, University of California.

PART I.



THE day is past when educated people believed that the Indian languages were only random jargons of a few inarticulate sounds, without grammar or order, and so badly in need of supplementary gestures to make them intelligible that the Indians could not converse in the dark. Still farther have we got beyond the point of speaking of *the* Indian language, as if all tribes used essentially one and the same idiom. Such notions may yet linger among the uncultured, and now and then reflections of them still crop up in books written by authors whose knowledge is not first hand. But the progress of science has been so great in the last half century that the world now looks upon the tongues of the native Americans with newer and sounder ideas.

Probably the most important and most surprising fact about American Indian languages is their enormous number. On the North American continent there were spoken probably 1,000, and possibly even more different languages and dialects. Of South America we know less, but everything points to an equal linguistic variety on that continent. The tremendous total is astounding because the aboriginal population in both continents certainly numbered fewer millions than are to-day found in many single European countries in which only one language prevails. The twenty-five or fifty millions of American Indians possessed as many different languages as the billion or more inhabitants of the old world.

Language and History.

To the historian and the ethnologist this linguistic diversity is of the utmost consequence, because it affords him his most important means of classifying the native peoples of America, and ascertaining their connections, their migrations and in part even their origins.

To the student of old-world history and ethnology, philology is also a serviceable handmaid, though to a less degree than in America. This happens, in the first place, because the languages of the

eastern hemisphere are, on the whole, each more widely spread; and secondly, because history and archeology carry our knowledge of many peoples of Europe, Asia and Africa back for thousands of years—as compared with the bare four centuries since the discovery of America. History is, therefore, much more able to stand on its own feet in the old world than in the new. Nevertheless, when the historian goes back to origins, he has always been compelled, even in Europe and Asia, to call in the aid of language, and sometimes with the most fruitful results.

Starting, for instance, with our own language, English, the tongues nearest of kin to it are Dutch, German and Scandinavian. Next in closeness of relationship are the various Romance languages evolved from the decay of ancient Latin—such as French, Italian and Spanish. Still more different, but yet with sufficient similarities to make relationship and ultimate common origin absolutely certain, are Russian and the other Slavic languages, Greek, Armenian, Persian and the various Hindu dialects. The Englishmen who first heard Hindu speech certainly did not suspect that the languages of these dusky people were similar to their own, and that a direct connection or community of origin must at one time have existed between the Englishman and the Hindu. Yet philology has shown such to be a fact, which is now a matter of common knowledge, the entire group of languages spoken from England to India being known as the Indo-European family or Aryan stock.

When a student of Hebrew examines Arabic, it is very quickly evident that the languages have much in common. The speech of the ancient Phœnicians, Syrians and Babylonians, and of the modern Abyssinians, is also similar. This group of languages constitutes what is called the Semitic family. Every dialect within the family possesses obvious similarities to every other Semitic dialect, just as all Aryan languages possess certain words and features among themselves. But no Aryan language has any resemblance to or connection with any Semitic language. It is therefore clear that ancestors of all the Semitic-speaking nations must have had, at some far distant time, a single common origin, and that at this period they were entirely separate and distinct from the progenitors of the peoples that belong to the Aryan family.

The Turkish language is entirely unconnected with either Aryan or Semitic and belongs to a stock of its own. We know from

history that the Turks are recent immigrants in Europe and that they came not very long ago, as the historian reckons, from central Asia. But if the Turkish migrations and invasions had taken place 2,000 years earlier than was the case, we should in all likelihood have had no historical record of the fact, and the historian would erroneously classify the Turks as related to the neighboring Aryan nations—unless he called upon philology to aid him.

It has often been asserted that languages are readily learned and unlearned, and that races put them on and off as a man dons or doffs a garment. But in reality there is probably nothing, not even physical type, that is as permanent as a people's speech.

Thus, even to-day, Breton, a pure Celtic speech, maintains itself in France as the every-day language of the people in the isolated province of Brittany—a sort of philological fossil. It has withstood the influence of 2,000 years of contact, first with Latin, then with Frankish German, at last with French. In the same way, its Welsh sister tongue flourishes in spite of the Anglo-Saxon speech of the remainder of Great Britain. The original inhabitants of Spain were mostly of non-Aryan stock. Celtic, Roman and Gothic invasions have successively swept over them and finally left the language of the country Romance; but the original speech also survives the vicissitudes of thousands of years and is still spoken in the western Pyrenees as Basque. Ancient Egypt was conquered by the Shepherd, the Assyrian, the Persian, the Macedonian and the Roman; but whatever the official speech of the ruling class, the people continued to speak Egyptian. Finally, the Arab came and brought with him a new religion, which entailed the use of the Arabic language. Egypt has finally become Arabic-speaking, but until barely a century ago the Coptic language, the daughter of the ancient Egyptian tongue of 5,000 years ago, was kept alive by the native Christians along the Nile; and even to-day it survives in literature.

While nations, like individuals, can learn and unlearn languages, as a rule they do so only with the utmost reluctance and with infinite slowness. Speech tends to be one of the most persistent and permanent ethnic characters.

Indian Linguistic Families.

The seemingly endless Indian idioms are by classification reducible

to about 150 groups or families, almost equally divided between North and South America. The first problem of American ethnology, after determining and mapping these families, is to deduce the probable migrations of peoples that can be inferred and the connection which existed between different tribes. The second task is to carry out similar inquiries within the bounds of each group or family, and in this way to ascertain the minor or more recent affiliations and movements.

The number of languages is large; the aboriginal population was relatively sparse; the necessary consequence is an unusually small number of people per distinct language. In California, where the linguistic diversity reached its height, there were spoken about 135 idioms belonging to 21 families. The total Indian population was 150,000 or a little less—an average for each dialect of almost exactly 1,000 souls, and only 7,000 for each linguistic family. There is something incongruous in comparing the tongue of a paltry 7,000 uncivilized people with, for instance, the whole group of Aryan languages that are the birthright of hundreds of millions of people of the most important nations. Yet to the ethnologist such comparisons are a necessity, for each group of related languages, whether extending only over a little valley, or spreading from continent to continent, is an ultimate unit in itself, which cannot be brought into connection with the other or with any other group. Historically, the small family may be as significant as the large, for it represents just as separate an origin.

The Great Uto-Aztekan Stock.

Perhaps the best known and most important single tribe in America were the Aztecs, who founded and held the city of Mexico and ruled from there over a large part of the modern republic of that name. Excepting perhaps the Incas of Peru, they were the most powerful nation in the new world at the time of its discovery and conquest. Their civilization, though for the most part borrowed from other tribes rather than invented, was also of the highest. As to their own origin, the Aztecs had certain traditions, according to whose testimony they came from a point in the north, called Aztlan, less than a thousand years ago, in other words, some four or five centuries before the overthrow of their empire by Cortez.

While historians have usually accepted this native tradition,

philological evidence renders it very improbable. The Aztec language, more properly called Nahuatl, is the southernmost of a trailing chain of related dialects extending through the length of Mexico and the Great Basin region of the United States. Being at the southernmost extremity of this chain, we have every reason to believe that the Aztecs have moved southward—just as it is natural that the Hindus, who are the easternmost of the Aryans, entered India from the west, and the Celts, who are the westernmost, came into their territories from the east. But if the Aztecs had come from Sonora or adjacent parts of northern Mexico as late as four or five centuries before the discovery, their language should still be very similar to the dialects of those districts. This is not the case. Aztec and the languages of northern Mexico are related, but the relationship is undoubtedly distant. In other words, the Aztecs separated from the Indians of Northern Mexico so long ago that their language became considerably changed, and there is every reason for believing that they have maintained a separate existence for very much more than 500 years, just as it is a moral certainty that the ancient people speaking Sanskrit, Greek, Latin and Gothic broke loose from one another more than five centuries before we first hear of any of them. Languages do not change over night. In other words, because Aztec is a member, but a *detached and divergent* member, of the great Uto-Aztekan family, it is necessary to conclude that the Aztecs came from the north indeed, but came at a very ancient period.

Cliff Dwellers and Pueblos.

In New Mexico and Arizona there formerly lived the Cliff Dwellers, and have lived in historical times the Pueblo Indians, builders of large villages of stone, and constructors of irrigation ditches and other remains of a monumental character. These relics so far surpass anything else found in the United States that the superiority of the Pueblos over all their neighbors is unquestioned. This superiority has led to their being brought into connection with the Aztecs, as the nearest nation that had risen to a similar proficiency in arts and industries. The Cliff Dwellers and the Pueblos are, however, known to be practically identical in their arts, implements, architecture and even religion—so far as idols and symbols and other visible remains can make the nature of an ancient religion evident.

The two peoples are clearly only ancient and modern strata of

one race. If, therefore, the ancient Cliff Dwellers were Aztecs, the Pueblos should still show in their language close kinship with the Aztecs. This is not the case, the Pueblo Indians, as a class, not being in any way related in speech to the Uto-Aztekan family. It accordingly follows that the popular identification of Cliff Dwellers and Aztecs is based only on ignorance or imagination, and that the weight of historical evidence is adverse to this view.

The historic development of the great Uto-Aztekan family has been determined still farther. One branch comprises a number of tribes in California. Until recently all these tribes were believed to have been the result of a single immigration into the state. It is now clear that they represent three distinct strata. One mass of them has been resident in southern California for a very long time, long enough for the originally uniform language to divide into several dialects. Another body came at a different time, or by a different route, into the Sierra Nevada Mountains of central California. Whether this movement was earlier or later than the first mentioned we cannot yet tell, but it is certain that it was distinct. The third stratum is represented by a recent movement from Nevada westward into the eastern parts of California; but even this was entirely prehistoric.

The Algonkin Family on the Atlantic.

Another of the great linguistic families of North America is the Algonkin, one of the first to be known. To this large stock belonged Powhatan, Pocahontas and the other Indians among whom the English settlers of Virginia formed their colonies. Other Indians of the same family formed their treaty with William Penn, sold Manhattan Island to the Dutch, met the Pilgrims from the Mayflower, and learned to read Eliot's bible. Most of eastern Canada, the Ohio Valley, the Great Lake region and the country north to Hudson Bay, were also occupied by Algonkin tribes. Separated from all these, and far to the west of the Mississippi in the great plains at the base of the Rockies, lived three groups of Algonkins that at one time or another had evidently made their way there from the original eastern home. These were the Blackfeet, Arapaho and Cheyenne. In historic times the Cheyenne and Arapaho have usually been allies and closely associated. They are to-day on the same reservation. But all the inferences made as to a joint migration

of the two tribes from their original eastern home have proved mistaken. The Cheyenne language is closely similar to the dialect of the Ojibway and other tribes of the Great Lake region. The Arapaho is more different—so much so, in fact, that when vocabularies of it were first recorded, its essentially Algonkin character was not recognized. It follows that the Arapaho represent an ancient and the Cheyenne a recent separation from the tribes farther east. The third group in the plains, the Blackfeet, have specialized their dialect to about the same extent as the Arapaho, but in different ways. While they, therefore, branched off at about the same time as the Arapaho, it is clear that they have been distinct from them ever since.

Conservatism of Indian Languages.

It has often been said that the languages of Indians and other uncivilized peoples, in fact all languages that are not fixed by writing, change very rapidly. It has been declared that in the course of a generation or two such idioms alter to an extent that men could not understand the talk of their grandfathers, and that in consequence a very few centuries would suffice to alter the features of a language so thoroughly that its original relationship with kindred languages could no longer be ascertained. All such statements are utterly wild, and there is a mass of evidence to contradict them.

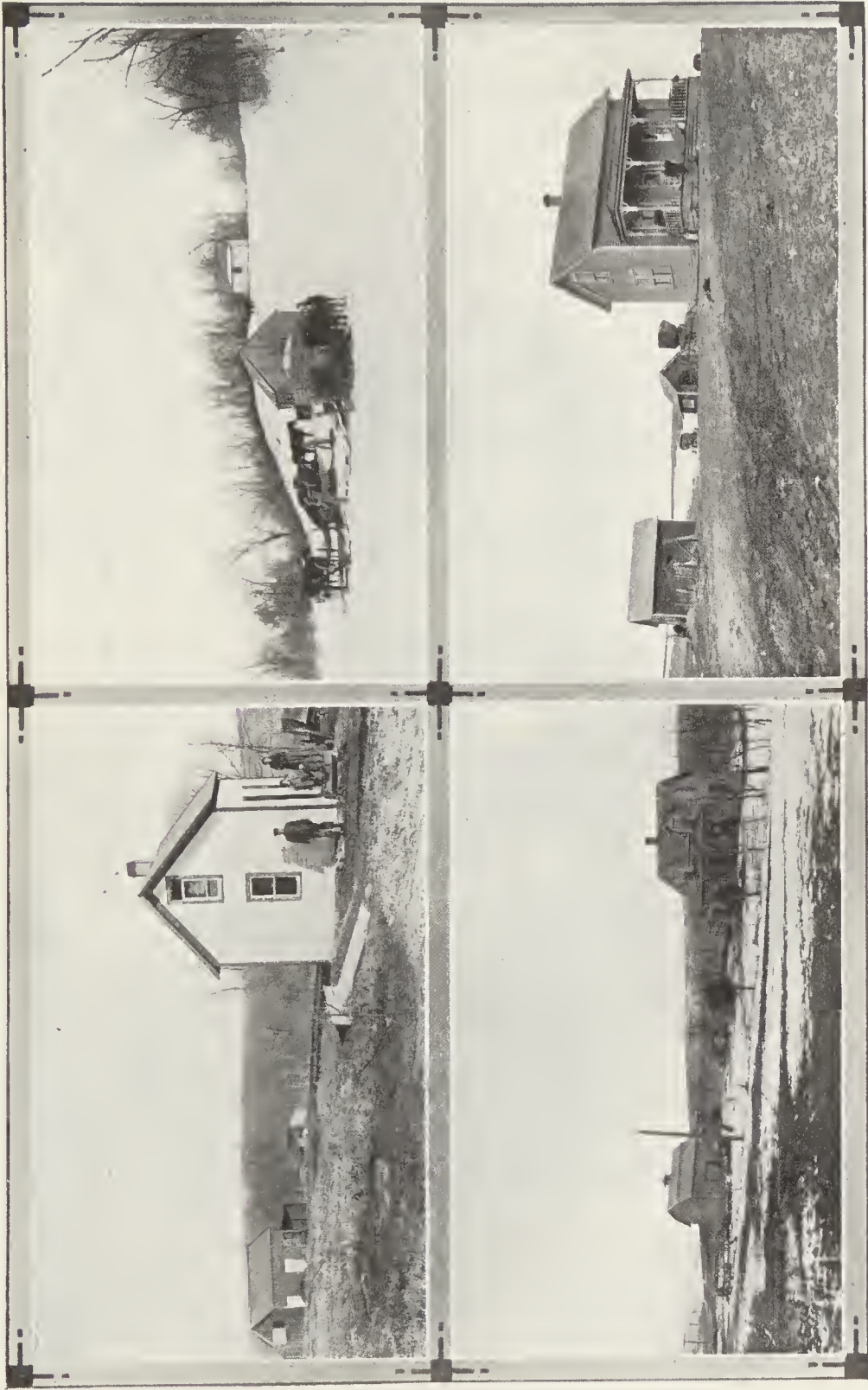
Immediately after the Spanish conquest the Aztec language was written down. Documents were recorded in it and extensive grammars and dictionaries prepared. These grammars and dictionaries are perfectly correct and entirely applicable to the Aztec language as it is spoken to-day. The same is true of the various Maya dialects of Yucatan. We possess records going back two centuries and more of Eskimo, Algonkin, Iroquois and other languages of the United States and Canada as well as of South American tongues. In no instance is any notable change observable. It may in fact be doubted whether most Indian languages have changed as much in pronunciation in the last three hundred years as English has since the time of Shakespeare.

Of course the vocabularies recorded some centuries ago and those written down recently are often far from identical, but the principal differences of this sort must be laid to the imperfect and often curious systems of orthography used. Almost all Indian languages contain at least some sounds that do not occur in the

languages of Europe. The Spanish conqueror or the French explorer would represent these unfamiliar sounds with different letters than the subsequent English settler or German scientist.

In fact differences fully as great as those between old and modern vocabularies can be found in lists of words taken down in the same period in recent times, by different observers, particularly if these observers were of different nationality. It is probable that the superstition as regards the alleged rapid change of Indian languages is due largely to this cause.

The conservatism of American languages is brilliantly illustrated by the Athabascan family, another of the great linguistic stocks of North America. All the Athabascan dialects are remarkably close, so that a person acquainted with one could learn to understand another in a very short time. The same grammatical processes continue through all of them with almost no change. Yet some of the Athabascan tribes occupy the interior of Alaska and the northwestern parts of Canada. Two branches are in the great plains: the Sarsee, closely affiliated with the Blackfeet, and the Kiowa-Apache, almost amalgamated with the Kiowa, though retaining their own speech. In New Mexico and Arizona are the Navaho and Apache. In the interior of British Columbia, just south of Puget Sound in Washington, along the coast of Oregon, and in northwestern California, are other areas, each separated from the other, in which Athabascan was spoken. The tribes belonging to the family are scattered over parts of an area measured by more than forty degrees of latitude and sixty of longitude and embracing at least half of North America. Their original center of dispersion is unknown, but wherever they came from in the first place it is clear that it must have taken them a very long time to force their way individually over thousands of miles, over mountains and rivers, and constantly crowding aside hostile tribes as they moved from one residence to a new home. Here again, as in all the historical conclusions which it is possible to draw from linguistic conditions in America, we are dealing with periods measurable at least by thousands of years; and yet in all this long lapse of time the Athabascan dialects have changed but slightly and superficially.



MATERIAL RESULTS OF INDIAN EDUCATION
THESE VIEWS ARE OF HOMES OF CARLISLE EX-STUDENTS WHO ARE MEMBERS OF THE OMAHA TRIBE IN NEBRASKA



TRUE INDIAN TYPES—ZUNI (ARIZONA)

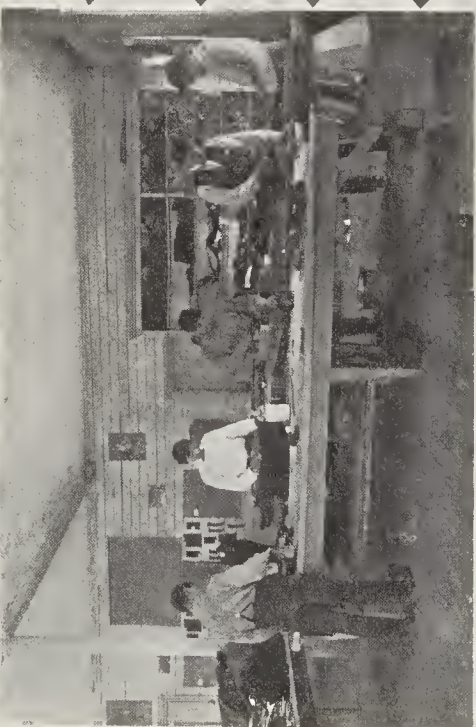
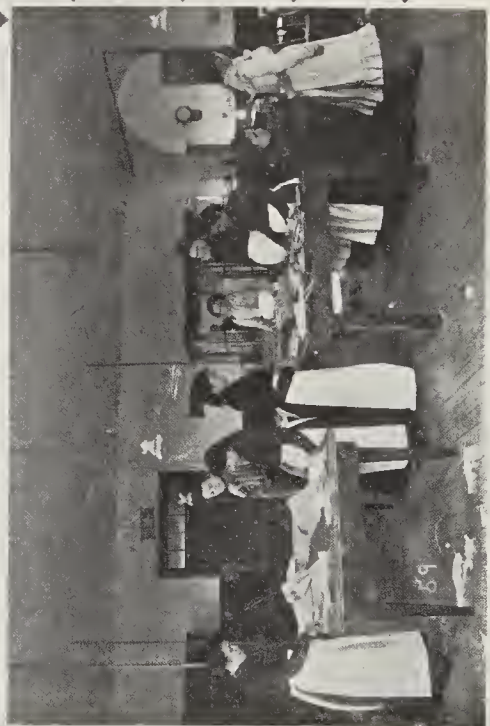
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CHEYENNE INDIAN CHIEFS FAVOR EDUCATION—LONE ELK, TALL BULL, BIG HEAD
AND LITTLE SUN, WITH CHEYENNES ATTENDING CARLISLE



A NAVAJO HOME—AND PART OF THE FAMILY—A TYPICAL ARIZONA SCENE



TAILORING & DRESSMAKING



How the Great Spirit Taught the Dakotas to Pray.

BENEDICT CLOUD, *Souix*.



LONG, long ago in the early days among the Sioux Indians of North and South Dakota, the people began to die off in large numbers from an attack of an incurable disease. The chiefs were amazed to find that their numbers were rapidly decreasing. They did everything in their power to dispel the awful plague, but their efforts were futile.

One day a young man of the tribe who was following the trail of the bison, came across a mud turtle which was on its way to the next water hole, but had become exhausted from the heat and was unable to travel farther. The hunter was about to pass by when the mud turtle spoke to him and said, "I know you are a brave man and would like to be so considered by your tribe. If you will assist me to reach the next water hole I will make known to you a secret which will enable you to rise to prominence among your fellow men."

The young man was kind-hearted and took compassion on the poor mud turtle and picked him up and carried him with him. As they traveled along, the young hunter told the mud turtle about the awful plague which was causing the destruction of life in his tribe. They soon came to a water hole and the hunter let the turtle down into the water. The turtle was soon out of sight in the cool depths of the water, but returned quickly to the top to heartily thank the young man for his deed of kindness. The mud turtle was no longer a mud turtle but a young Indian warrior beautifully decked with feathers and paint, according to the custom of his tribe. He said to his benefactor, "Return home my brother and fast for three days on the banks of the river and then you will find a means of subduing this plague and how to increase your numbers." The young man went home and fasted and communed with the Great Spirit for three whole days in the burning heat of the sun and at

last he fell fainting on the grass. In his stupor there appeared to him a beautiful Indian maiden dressed in the finest skins and ornaments. She held in her arms a bundle wrapped in a beaver skin and tied with a rattlesnake skin. She told him to return with the bundle to his perishing people and gather together all the young warriors and fairest maidens of the tribe, for in the bundle was the peace pipe and which they were to smoke. The sweet odor of tobacco would rise as incense to the Great Spirit to appease his anger and arouse his sympathy.

As they smoked the peace pipe they should dance the famous Ghost Dance and the Great Spirit would surely help them.

He took the bundle home and did as he was told.

It was thus he restored health to his people and secured for himself an enviable position in his tribe.

From this the Dakota or Sioux derived the custom of fasting and dancing the Great Ghost Dance which is so renowned among the Dakota Indians.



The Indian Medicine Man.

A. ELLA JOHNSON, *Seneca*.



WHEN we compare the original ways of doctoring sick patients with the present methods, we find that few of the Indians of the Iroquois Nation adhere to many of the primitive ways of healing the sick. In early days most medicines were extracted from various kinds of medicinal herbs. These were concocted by the old Medicine Men and given to the patients. The giving of the medicine was accompanied by a dance and a special song. In these, if the ill patient was able to stand, he must participate. Oftentimes when the sickness was contagious, the doctors forbade all the relatives except the parents to see the patient.

The Indians are very particular about diseases of the eye and only good Medicine Men are considered capable of treating such diseases.

The doctoring is always accompanied with dancing. After this is over they have a grand feast, after which they all adjourn to their homes.

Editor's Comment

THE INDIAN'S REMARKABLE INDUSTRIAL DEVELOPMENT

REMARKABLE progress is being made by the Indians in industrial lines, and in business. The news dispatches of the day deal more with the material development of the Indian than ever before in the years since the red man has been associated with us as a problem. Less attention is paid to crime and, seemingly, there is less crime and fighting and marauding on the part of the Indians, or it would certainly be chronicled.

This economic development of the Indian is associated with no particular tribe, or any one section of the country, but it is noticed that where the Indian has received more education and has been thrown more definitely among the whites, that the progress is greatest. It has also been noticed that where Indians have been allotted because of competence to manage their own affairs, and are gradually assuming more definite control of their business operations, their assimilation as citizens follows rapidly.

We find, for instance, much industry among the Cherokees, although they are laboring with a great many obstacles in their way. The development along agriculture in the Cherokee country under the hilly conditions which there prevail, is a splendid testimony to the industry of those people.

The Oneidas are entering the ranks as workers and acquiring citizenship. The Omahas and the Winnebagos are

making steady progress. Many of the tribes of Oklahoma are dropping the non-productive ways of their fathers, and are spending more time in farming and developing their allotments. The far western tribes in practically all of the western states, are giving evidence of this progression toward citizenship.

PROGRESS IN IDAHO.

A dispatch from Spokane speaks of an exhibit of apples at the National Apple Show, said to be of fine quality, which was contributed by the Indians of Kootenai Valley in Northeastern Idaho. These Indians have allotments and have been mostly engaged in raising hay or stock on the bottom lands, but of late they have turned their attention with great success to fruit growing. It is reported that Chief Isadore, head of the Kootenai tribe, has an orchard of several hundred acres on the rich alluvial bank of the Kootenai river, and grows apples, pears, plums, and cherries in abundance. Another Indian across the river has developed a beautiful type of Spitzenburg apple entirely different from the Esopus type common in the West.

A GOOD WORKER.

From Devils Lake, North Dakota, news comes of successful farming by the Indians there. One of the farmers, Joseph Mathoi, who owns an eighty acre tract of land and is cultivating it, has just concluded the marketing of his

season's crops for \$1,594, having done all the work himself. He raises chickens and hogs for sale and is saving his money.

From Wisconsin comes the information that active preparations are being made among the Indians for the trapping season, and that much work is being done to make the season one of extraordinary success, particularly in view of the fact that fur bearing animals are numerous in that section.

NAVAJOS MAKE GOOD.

Even the Navajos, secluded as they are on the deserts of New Mexico and Arizona, and living apart from the white man, are embracing the opportunity of the day in the acquirement and holding of property. Their vast reserve offers ample pasturage for their thousands of sheep, and although not of the finest quality, it is said they yield from fifty to seventy cents a head in wool on the average besides furnishing a good supply of meat. The hides fetch ready money, as do the wool and blankets. The Navajos are turning out a large amount of silverware, and more than a hundred thousand dollars' worth of blankets are disposed of each year.

From Toppenish, Washington, comes a report of the prosperity of the Indians in that locality, of the building of permanent brick buildings, of the increase in the assessed valuation of property, of additional land being farmed, and of the increased deposits in the banks.

In far-away British Columbia on the river Skeera, the Indians have built a number of bridges which give

evidence of their remarkable engineering ability. The bridges are of the cantilever style, and in one case the bridge is 120 feet wide and 80 feet from the bridge to the water level.

THE INDIAN NEEDED IN AMERICA.

Examples of the work of the Indian in America could be cited in large numbers. His awakening and grasping of the opportunity is making him more than ever a strong factor in American development. From the Indian country, from reservations, and from those places where the Indian is in active competition with the whites, come confirmatory reports of their healthy progress as good mechanics and industrious farmers.

More and more they are being welcomed in white communities, not only because they belong to an interesting race, but because of their definite economic value to the country. The Indians are not now without property, many of the tribes being extremely rich, and when the individual Indians begin to use this property in permanent development in their localities, economically conserve their wealth and build homes, their entrance into citizenship and recognition by their neighbors will be rapid.

A PROTEST AGAINST THE "INDIAN" PICTURES.

WE HAVE been hearing much recently in criticism of the untrue and libelous brand of moving pictures of Indian life and romance which are shown throughout the country, and are supposed by the un-

initiated public to be true to life. Some of the objection has come from Indians themselves. The majority of these pictures are not only without foundation in fact, but do not even have Indians to pose for them. To anyone who knows the Indian and his environment at first hand, this is immediately manifest.

White men or Mexicans usually pose as Indians, with blackened faces, wigs and Indian costume; their actions and gestures are absurdly grotesque, and exaggerated. These make-believes do not run, talk or walk like Indians, and their whole make-up brands them as "fakirs."

The stories consist of some romance impossible to Indian nature, a hold-up, or a battle of some kind. Quite often the Indians are made to do acts of seemingly heartless cruelty. No possible good can come of this misrepresentation, and the writer is convinced that much harm and prejudice will result.

The time has come when the Indian must live in peace and amity with the white man. Many of these pictures will tend to arrest and hamper this mutual understanding of the races which is so vital to the Indian's welfare. The old days of strife and warfare are permanently gone. The new Indian has supplanted him as a worker who is an integral part of the life of the country.

Not many months ago, there was shown in the East a series of pictures showing an Indian child forcibly taken away from its parents in California and sent to a large Government school nearby. Other pictures were shown

of the life of the school, the beauty of the campus, the marching of the students, etc. Later the same lad was shown as a drunkard who had indulged in crime. The all-too-evident purpose of the pictures was to show that the education of the Indian was a failure. The whole thing was a lie made out of whole cloth, and the records of that school in the West, and of every other properly conducted Government school in the country, would prove it.

Some organized effort should be made by the Indians and by the Government to have these pictures censored. Many of them will tend to create hostility against the Indian among many of his friends, and to alienate many white people, who cannot separate the slanderous in these moving pictures from the true and accurate.

The Indian is rapidly taking his place in America as a good citizen, and nothing should stand in the way of his worthy ambition to break away from the old life. There is hope in the awakening of the Indian himself, and the disgust with which he views such misrepresentations. He is sure to make himself heard.

INDIAN EDUCATION.

IT IS well to remember that the Indians of Carlisle School are not exclusively trained in the husky arts of football, though their accomplishments in that branch of the curriculum are much in evidence each autumn. They are also being educated along the practical lines that turn them out of

the school good and useful citizens with a powerful influence over others of their race.

The cost of this splendid work by the government is very moderate—about \$154 a year for a student who returns a good part of that sum in manual labor or in salable goods that he makes. Considering what the graduates become, can the nation make any better investment in manhood than this?—*Boston Post* Editorial.

THE SOCIETY OF AMERICAN INDIANS.

THE Indian Rights Association at a meeting of its executive committee, held in Philadelphia, November 1, unanimously adopted the following minute relative to the Society of American Indians, which is the changed name adopted for the American Indian Association:

"We extend a hearty greeting to the Society of American Indians, which recently met as a body for the first time, at Columbus, Ohio. The formation of such an organization, managed as it will be exclusively by Indians, is an indication of the progress of the Red Man to a full recognition of his needs, and an appreciation of the fact that the time has arrived for him to have an active voice in plans for working out his own salvation. The movement is a credit to the race, and is full of promise for the future, if it be wisely directed, as we have every reason to believe from this meeting will be the case. The high personal and good spirit manifested throughout this successful conference also answers the

question frequently asked, 'Why does not the Indian do something for himself?'

The society was also given official recognition in the platform of the Maryland Conference this year.

THE INDIAN IS COMING TO HIS OWN.

IT IS quite within the bounds of fact to say that there would be country-wide rejoicing if the Carlisle Indian School football team should come out pennant winners at the close of the season. It sometimes has seemed in past years that the Indian team, always made up of about as fine a set of young men as can be found anywhere in the United States, have not received fair treatment.

This year they ought to get all the honors they will deserve. It seems to be pretty well established that the Indian team of 1911 is the finest and ablest set of football players on the gridiron. They did not have much trouble in winning the Pennsylvania University game, and last Saturday they played a most remarkable game with the great Harvard team, winning the contest by a score of 18 to 15. Over 30,000 people witnessed the wonderful battle and in addition to seeing the redskins at their best they were treated to a marvelous exhibition of football skill and finesse by Captain Thorpe, an Indian, with a reputation as the greatest all-around man in college athletics.

It is probable that here and there is antagonism to the Indian from a social standpoint. But I have yet failed to find

any white American who is really as much of an American as is an American Indian. In fact, the Indian is the only simon-pure American in the United States, and it would be hard to find a reputable man in this country, no matter how prominent he may be, who, if he have Indian blood in his veins, does not boast of it.

Considering what the American Indians have had to go through in the way of wars and the wide-spread and awful habit of "fire-water" drinking that was ingrained in them by the whites, it is a wonder that they are not today merely a collection of decrepit and utterly useless mortals.

But the Indian of today is coming to his own. He is developing wonderfully. In future years he will be a factor in public life, in art and in business in the United States.—Editorial, *Spectator*, Pittsburg, Pa., Nov. 17, 1911.

INDIAN CHIEFS FAVOR EDUCATION.

THE first Indian powwow for years at the Carlisle Indian School was conducted during the past few days, when four dusky giant Cheyenne chiefs from the Tongue river Reservation in Montana visited the children of the tribe at the government's educational institution, and later showed the marks of civilization's influence when they quietly slipped into a drug store and silently sipped chocolate milkshakes.

At the powwow, the four chiefs, together with the 30 Cheyenne students at the school, considered the advan-

tages the white men are giving them. Through an interpreter they talked to Superintendent Friedman, and declared themselves more than ever converted to education, and said that they would go back to their people and talk and send them to school. These same old fellows have been strong opponents in the past of the white man's education. More amazing than anything else, the four chiefs agreed that it would be best that their children should speak no Indian language; that they should forget the past and seek citizenship in the future.

The Cheyenne chiefs, who stopped off on their return to Montana from Washington were Lone Elk, Tall Bull, Bighead and Little Sun. Accompanying them was an interpreter, Red Water, a former Indian School student and member of the football eleven of 1898, but who is now a prosperous farmer. Chief Little Sun was one of General Nelson A. Miles' scouts during the Indian uprising at the time of the Custer massacre.—Charlotte (N.C.) *Times-Democrat*.

THE INDIAN IN POLITICS.

COOPER'S Indian is fast becoming a man interested in the political welfare of his country. The day is past when the Indian fights for his territory. The reservations are becoming more and more pastoral communities instead of wide stretches of hunting land.

The Carlisle Indian School is a big factor in effecting the change. The educated Indian discovers he can live easier by tilling the soil than by the

chase. He finds more comfort in life in energetic and systematic tilling of the hills where he was wont to hunt and fight. As soon as he begins to farm he begins to take an interest in politics, for his money, which is bound to accumulate, must be looked after.

At the Carlisle School, practical government is taught. Each class is a city with city government, and each ten classes make up a state. The states form a republic with a national government. There are courts, and violations of the rules of the school are heard and tried. The civic lessons have had their results. The young braves go home to the reservations and become interested in practical politics, with the result that we may have redskins prominent in the politics of the country before many years.

It has also had the result of getting the Indian families in closer contact. Instead of the wigwams, circled about the tent of the chief, farmhouses are grouped together in little villages. The transition from the savage existence to eminently civilized life is due perhaps more to the graduate of the Indian School than anything else, though, of course, the constant association with the white man has done much to dispel the illusions under which for so many years the Indian has labored.—Editorial, Boston, Mass. *Advertiser*, November 9, 1911.

INDIAN FINANCES MADE INTERESTING.

INDIAN finances have always been hard to understand by the general public. Mr. H. Dimick, who prepared the paper entitled "Interesting Statements on the Subject of Indian Finances," has given an illuminating and interesting statement of the subject which will be welcomed not only by those in the Government Service, but by the outside public. Mr. Dimick is the capable Chief of the Division of Finance in the Indian Office; he is a hard worker and a most conscientious official.

MR. MERITT ON THE INDIAN.

THE article entitled "The American Indian: His Progress and Some of His Needs," should be read carefully to get a good perspective of the Indian Service. Mr. E. B. Meritt, the author, has made an exhaustive study of Indian law besides having passed, in his official capacity, on the most important questions which have from time to time arisen. He speaks with authority and from a most successful experience as Law Clerk of the Indian Office. His statement is conservative and his recommendations are sound.

Contentment.

Let us learn to be content with what we have; let us get rid of our false estimates, set up all the higher ideals—a quiet home; vines of own planting; a few books full of the inspiration of a genius; a few friends worthy of being loved and able to love us in return; a hundred innocent pleasures that bring no pain or remorse; a devotion to the right that will never swerve; a simple religion empty of all bigotry, full of trust and hope and love; and to such a philosophy this world will give up all the empty joy it has.—David Swing.

Carlisle Indian Industrial School

M. Friedman, Superintendent

LOCATION. The Indian School is located in Carlisle, Pa., in beautiful Cumberland County with its magnificent scenery, unexcelled climate and refined and cultured inhabitants.

HISTORY. The School was founded in 1879, and first specifically provided for by an Act of the United States Congress July 31, 1883. The War Department donated for the school's work the Carlisle Barracks, composed of 27 acres of land, stables, officers' quarters and commodious barracks buildings. The Guardhouse, one of the school's Historic Buildings, was built by Hessian Prisoners during the Revolutionary War.

PRESENT PLANT. The present plant consists of 49 buildings. The school campus, together with two school farms, comprises 311 acres. The buildings are of simple exterior architectural treatment but well arranged, and the equipment is modern and complete.

ACADEMIC. The academic courses consist of a carefully graded school including courses in Agriculture, Teaching, Stenography, Business Practice, Telegraphy and Industrial Art.

TRADES. Instruction of a practical character is given in farming, dairying, horticulture, dressmaking, cooking, laundering, housekeeping and twenty trades.

OUTING SYSTEM. The Outing System affords the students an opportunity for extended residence with the best white families of the East, enabling them to get instruction in public schools, learn practical house-keeping, practice their trade, imbibe the best of civilization and earn wages, which are placed to their credit in the bank at interest.

PURPOSE. The aim of the Carlisle School is to train Indians as teachers, homemakers, mechanics, and industrial leaders who find abundant opportunity for service as teachers and employees in the Indian Service leaders among their people, or as industrial competitors in the white communities in various parts of the country.

Faculty	75
Total number of different students enrolled last school term.....	1192
Total Number of Returned Students.....	4693
Total Number of Graduates	583
Total Number of Students who did not graduate.....	4110

RESULTS. These students are leaders and teachers among their people; 265 occupy positions with the Government as teachers, etc., in Government schools; among the remainder are successful farmers, stockmen, teachers, preachers, mechanics, business men, professional men, and our girls are upright, industrious and influential women.





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JANUARY, 1912

DOLLAR A YEAR

An Illustrated Magazine by Indians

THE RED MAN



Published Monthly by THE CARLISLE INDIAN PRESS

UNITED STATES INDIAN SCHOOL, CARLISLE, PENNSYLVANIA



A magazine issued in the interest
of the Native American
by Carlisle



The Red Man



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M. Friedman, Editor

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The publication aims to place before its readers authentic reports from experienced men and women in the field, or investigators not connected with the government service, which may aid the reader to a fuller understanding and broader knowledge of the Indian, his Customs, Education, Progress, and relation to the government. The institution does not hold itself responsible for, and need not necessarily agree with, the opinions expressed in its columns.

All communications regarding subscriptions and other subjects relating to this publication should be addressed directly to THE RED MAN, United States Indian School, Carlisle, Pennsylvania.

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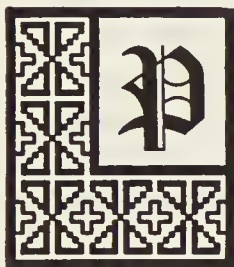
THE RED MAN



How the American Indian Named the White Man:

By Alexander F. Chamberlain, Ph. D.,

Professor of Anthropology, Clark University, Worcester, Mass.; author of article on "North American Indians" in the Encyclopaedia Britannica.



PALE FACE" is not the only name by which the "white man" is known to the "red." When the race of man now called by the rest of the world "Indians," "Redskins," etc., first saw Europeans, not every tribe, nor every individual in each tribe, perceived them in quite the same light; and in naming them, therefore, considerable variety obtained,

due to peculiarities of personal appearance, difference in dress, characteristic movements and actions, manner of arrival, incidents accompanying or seeming to accompany their advent, etc. Some of these suggested rather commonplace reactions, while others associated the newcomers with the mythological past or future of the Indians themselves.

The physical appearance of our race suggested names like "white", "white skin", "white (pale) face", etc., just as we ourselves have denominated other varieties of mankind "red", "yellow", "brown", "black", although not one of these terms can be said to be at all exact. The Algonkian Ojibwas, Miamis, Delawares, the Iroquoian Mohawks and Cherokees, the Haidas, Yuchis, and a number of other peoples have given us names signifying "white", "white person", "white skin", etc., although it is possible that in some cases the Indian term is a mere translation of the English expression "white man". More genuinely Indian, perhaps, is the appellation which has been given to us by the Algonkian Arapahos, *Nihanatayechet*, i. e., "yellow-hided". But these same Indians call us also *Nanagaqanet*, or "white skin".

America was discovered, and, in large measure conquered or colonized, in an age when the

"Soldier,
Full of strange oaths and bearded like the pard,"

was a common representative of European culture in its migratory aspects. The aborigines of the New World, in general, not only did not affect hirsute adornments of the face, but even went so far as to remove any stray hairs that might ultimately develop into beard, whiskers or moustache. Thus, one striking appellation for the white man came easily to the Indian. It is, indeed, rather surprising that this peculiarity of the European physiognomy has not given rise to more names for the white man in Indian languages. A typical name of this sort is the Kiowa *Bedalpage*, or "hairy mouth". The Zuni Indians called the first Spaniards (the name is now applied to the Mexicans) *Tsipolokwe*, i. e., "moustached people". One of the names for white men among the Algonkian Miamis is *Mishakiganasiwug*, i. e., "they of the hairy chest", in reference to another peculiarity observed by the Indians in the physical appearance of the Europeans.

The ears of the white man have also served to furnish him with a name. At first blush, it would seem very uncomplimentary that the Kiowas call a white man and a mule or a donkey by the same term, *takai*, literally, "ears sticking out". But Mr. Mooney informs us that the name as applied to us refers to the fact that the white man's ears, "as compared with the Indian's, stick out, while those of the latter are partly concealed by his long hair". This relieves us of the ignominy of being directly compared with the burro. Nor have the eyes of the white man been forgotten. An old vocabulary of the language of the Crows or Upsarokas, a Siouan tribe, gives for "white men", *Mashteeseeree*, i. e., "yellow eyes".

That the voice of our race has not been altogether pleasing to the Indian is certain, for one of the Kiowa names for white men, *Ganonko*, signifies "growlers".

The clothing, etc., of the European newcomers is responsible for not a few of the names bestowed upon the race by the American aborigines. The Natick or Massachusetts Indians termed the first Englishmen they met *Wautaconuaog*, "coat men", or "they who wear clothing". The Kiowa *Gantonto* means "cap-wearers", and the name *Kentakere*, which the Mohawks of the Lake of the Two

Mountains, Que., bestowed on the first Scotch settlers, was given in reference to their "Tam o'Shanter", which the Indians thought resembled *ota*, i. e., a cow-dropping.

Association of the newcomers with something characteristically non-Indian, or unknown in the New World, in part or altogether, gave rise to another group of names. Thus, the "medicine-men" of the Cental Eskimo, Dr. Boas tells us, call the white man, in their secret-language, *Kidlatet*, a word derived from *kidlak*, "iron". Long reported the name for white men among the Siouan Oto as *Mazonkka*, or "iron-makers"; and the Haidas of the Queen Charlotte Islands term the white men *Yets-haidagai*, i. e., "iron people". The fact that the white men brought with them iron and its use evidently made a great impression upon the minds of the Indians. The iron hatchet suggested other names. Thus, one Iroquoian tribe applied to the Dutchman the name *Asseroni*, "he makes hatchets (or axes)", and a corresponding term, *Onseronni*, is that by which the French are known to-day to the Mohawks of the Lake of the Two Mountains. This seems to have been a rather general appellation for the Europeans. The possession of swords and similar weapons suggested among many tribes the names "knife-men", "big knives", "long knives", "people of the big (or long) knives", etc. This name is on record very early, for "knife-men" is the meaning of the Narragansett *Chauquaquock* of Roger Williams, and the Massachusetts *Chogqussog* of Cotton. The term seems to have been used later of the English-Amerians in particular, for whom a name signifying "long knives", or "big knives" occurs among many Algonkian and Siouan dialects. Such, e. g., is the meaning of the Ojibwa *Chimokoman*; Hidatsa *maetsihateki*; Dakota *isangtanka*; Black-foot *Omakkistoapikwan*; Delaware *M'chonsikan*, etc.

References to the ships by means of which the white men crossed the ocean are contained in some of the names given them by the Indians. The Nootka word for white man or European signifies apparently, "house-adrift-on-water," and the Ojibwa *Wemitigosbi*, with its cognates in other Algonkian dialects, may refer to "wooden vessels," or, as has also been suggested, to something else "wooden (*mitigo*)", perhaps "boxes" or "trunks," unless this latter explanation be due simply to folk-etymology,—in Ojibwa, *mitigwash* means "trunk, valise," etc. The Montagnais of northeastern Quebec call a Frenchman, *Meshtukushu*, plainly a derivative of *meshtukush*,

‘wooden canoe.’ The coming of the Europeans from over the sea, or out of it as some of the aborigines may have thought, furnished the basis for another set of names. One of the names of the white men among the Pt. Barrow Eskimo in the time of Richardson was *Emakblin*, i. e., ‘sea man.’ The Algonkian Delawares called the Dutch, and then the Europeans in general, *Schwonnaquin*, or ‘people from the salt (sea).’ The eastern origin of the white man is referred to in such names as the Quebec Mohawk *Tiorhensaka*, i. e., ‘inhabitant of the east,’ by which the Englishman is known; the Moqui term for Americans, *Pahana*, or ‘eastern-water-people,’ etc.

Some tribes have satisfied themselves more or less until closer acquaintance made another name necessary, with calling the white man simply ‘foreigner,’ ‘stranger,’ etc. This is the meaning of the Kutenai *nutlukine*, the use of which seems now restricted to designate a Frenchman, the Navaho *Nakhai* (the Mexicans were termed ironically *Nakhai diyini*, i. e., ‘holy foreigners’), etc.

A curious and interesting series of names is represented by the Pequot *Waunux*, Penobscot *Awenoch*, Passamaquoddy *Wenoch*, Micmac *Wenjooch*, all of which, applied sometimes to the Englishman and sometimes to the Frenchman, and sometimes also used in a rather general sense, signify literally ‘Somebody is coming,’ or ‘Who is this coming?’—one of the most primitive methods of referring to the ‘stranger’ or ‘foreigner,’ but one that is responsible for similar names in other parts of the globe.

Mythological, or partly mythological, relations are discernible in a number of Indian names for the white man. The Eskimo *Kablunak* is said by Rink to refer to the legend of the girl and the dogs, although what is perhaps a better interpretation would connect it with ‘daylight.’ The Shoshoni *Taivo*, Paiute *Tavibo*, is derived from *Tabi*, ‘the sun,’ though, in the sense of ‘easterners,’ perhaps and not of ‘sun men’ otherwise. Something similar may be said of one of the Eskimo names for white men *Shakenatanagmeun*, ‘people from under the sun,’ a term in use at Point Barrow. With the Maidu term *Sakini*, i. e. ‘ghosts,’ or ‘spirits,’ suggested perhaps by the ‘white color,’ we reach another field of ideas exemplified among the aborigines of Australia and elsewhere.

In distinguishing the different European nationalities one from another, the Indians have developed some curious appellations. Thus the Modoc word for German, *Muni tchuleks gitko*, means

"thickset fellow;" the Pima *parlesick*, Frenchman, is derived from the Spanish *padre*, "priest;" the Creek word for German given in 1775 by Adair, *Yah yah algeh*, signifies "whose talk is *ja ja*;" one Ojibwa name for a Scotchman, *Opitotowew*, means "he who speaks differently;" a Hidatsa term for Frenchman, *Masik'ti*, signifies "true white;" the Mohave name for a Spaniard or Mexican is *haiko tahana*, or "long white man." In the Chinook jargon of the Columbia river region, and in several Indian languages of the Pacific coast also, the American is named after *Boston* and the Englishman and Canadian after *King George*, e. g., in Klamath, Kutenai, Carrier Dene, etc. At the beginning of the nineteenth century, on the North Pacific coast, Boston stood practically for all the United States as King George did for England. Moreover, to the the Algonkian Micmacs on the shores of the Atlantic at the present day the United States is *Boston*, and any inhabitant of it *Boostoon-kawaach*, while the Quebec Mohawks, in like manner term an American *Wastonronon*.

Another example of the aggrandizement of purely local appellation is to be seen in the Cherokee name for Americans, *Aniwatsini*, which, according to Mr. Mooney, is derived from *Watsini*, a corruption of "Virginia," or rather "Virginny."

Of course, the names by which the various European nations designated themselves often drifted in the Indian languages of the continent. Thus *Englishman* has given rise to the modern Canadian Abenaki *Iglizmon*, Delaware *Ingelishman*, etc., and the French *Anglais* (others have thought *Yankee*) has been suggested as the origin of the numerous Algonkian terms for Englishman represented by the Ojibwa *Shagenash* and its cognates. In Abenaki and in Massachusetts respectively we find as corruptions of the English "Frenchman," *Pelajemon*, and *Punachmon*. The Chinook jargon word for "Frenchman," *Pasaiuks* (the Klamath has borrowed it in the form *Pashayuks*), is said to be a corruption of the French *Francais* with an Indian suffix.

The Ojibwa word for German *Anima*, is the French *allemand*, as is also the Micmac *Alma*. The influence of Pennsylvania Dutch is seen in the Cherokee *Tahchee* for German; in Sac and Fox a German is called *Tuchia*, in Klamath, *Detchmal*, etc.

From French *espagnol* have come Nipissing *Espaniio*, Ojibwa *Esppayo*, Sac and Fox *A'payo'*, Quebec Mohawk *Eskwanior*,

etc. Both Cherokee *Aniskwani* and Klamath *Spaniolkni* are derived from the Spanish *espanol* with suffixes peculiar to these two languages.

When the Indians came to name the Negro a number of tribes simply called him "blackman," or "black white-man," and let it go at that; or "black foreigner," etc. The Kutenai *Kamkokoktl aqktsemakinik* and the Delaware *Nesgessit lenape* would seem to signify "black Indian." The Narragansett *Suckauttacone* means "black Englishman," the Menominee *Apesen wameotikosin*, similarly, "black Frenchman," and the Navaho *Nakhai lizhini*, "black Mexican."

Thorough-going records of the various Indian languages would no doubt give us many more names of the white man than we now possess, for the Red Men were often quite capable of studying the new race in much detail, sometimes with a rather rich vein of sarcasm or humor of a very pointed sort, where time and occasion permitted. This is indicated, e. g., in the terms for Mexicans and Americans contained in the ethnological dictionary of the Navaho language recently published by the Franciscan Fathers. Among the terms applied to the Mexicans we find: "Holy," "immortal," "hairy," "fluffy," "beard," "shawls," "long hats." The Texas rangers were called "iron shirts," "leather leggings," etc., the early American soldiers: "Those who sleep on their ears," "those who shoot from the side;" "those who burn their kneecaps, (at the fire);" "the sun-burnt ones;" "those whose foreheads protrude (this from the shape of their caps)," etc. Altogether the investigation of the ways in which the "Indian" named the "white man" is one of the most interesting aspects of the study of race-contact in the New World.



"THERE IS NO GREATER BLESSING IN THIS WORLD THAN A STEADY JOB, WITH INCREASING EFFICIENCY AND HENCE INCREASING WAGES AS TIME GOES ON; AND THE ONLY WAY TO INSURE THAT HAPPY STATE FOR EACH INDIVIDUAL IS TO GIVE HIM THE TRAINING FOR SOME SKILLED VOCATION IN LIFE, WHETHER IT BE IN BUSINESS, IN A TRADE, OR IN A PROFESSION.—P. H. Hanus.

Carlisle's Former Students Who Are Making Good:

By George W. Kellogg.



Y THE records of Carlisle, by the progress of Carlisle's students, by the "get there" in evidence in the large percentage of returned students and graduates from Carlisle,—is proved the untruth of the uninformed white man's pessimistic wail: "The only good Indian is a dead Indian." In the ten years of my acquaintance with New York Indians I have seen the crude, raw material sent to Carlisle, and after a few years, returned a moulded, rounded, smoothed, polished, useful product. Out of the fifty or more of Carlisle students and former students whom I have met, I cannot recall one who did not have the bearing of a lady or a gentleman. Out of the dozen of Carlisle's returned students and graduates with whom I have become well-acquainted, there is but one who, by white men, has been pronounced a failure; there are three who, in my presence, have been commended by white men; and the rest, I know by my experiences with them, are making good.

Carlisle is returning faithful, efficient, trustworthy housekeepers, for whom there is a demand greater than the supply. Of these, I know two. In the face of a general prejudice against Indians, by right conduct and conscientious discharge of duties, these girls have made themselves valuable and necessary to their employers; they have made their services, and the services of others of their kind, wanted elsewhere. In Rochester and Philadelphia respectively, Miss Carrie Parker and Miss Ada Charles have made good, and have done better financially than the average girl at the bench in the factory or behind the counter in the store.

Employed on a farm, a returned student applied to the best of his ability what he had learned at Carlisle. He was diligent, persevering, prudent, provident. He pooled his savings with the savings of his brothers and sisters. With this fund, he and they bought for cash, and for their parents, a home in the city of Syracuse. Not knowing that his statement would be used for publication, this young man, in a recent conversation, said: "Now that we have father and mother settled comfortably and have made clear the way to provide for their needs while they shall live, it is my ambition to

complete my education. I am hoping that I shall be able to prepare myself and work my way through Cornell." This young man is Horton G. Elm. For the progress which he has made, for what he is and for what he desires to be, he gives the credit mainly to the influences of Carlisle and of General Pratt.

Freeman Johnson, graduated from Carlisle in 1907, is winning his way at the trade which he learned there, with the clothing manufacturing house of Stein Bloch Company at Rochester, N. Y. Mr. Johnson's example of breaking away from the reservation and entering the competition with the white race, has been imitated by a number of Indian boys, among whom Carlisle is represented by Jerry and Eddie Black; and as they are associated in their work with Mr. Johnson, it is evident that Mr. Johnson first made good. Of him and his Indian associates, the manager of one of the departments in the house where these boys are employed, made this statement: "Those boys are a commentary; they are making good."

Nellis A. Johnson, of another family and another tribe, is also a resident of Rochester. He is married and has one child. He is industrious and energetic. In his home life, he is a continuous contradiction of the prevailing opinion that the Indian man regards labor as becoming to women only, for, besides looking after such home work as the average white man does, Mr. Johnson, in order to make lighter the labor of his better half, will stitch a garment and do much other work that a white man would scorn; and the faculty of doing such things, Mr. Johnson says, was acquired while he was a student at Carlisle.

During the season just past, Mr. Johnson acquired the reputation of being a home gardener of unusual ability. Soil, which for a number of years had grown weeds and grass only, and which was a mixture of sand, some clay, and boulders, Mr. Johnson turned with a spade. He made a pile of the boulders, and laid out his garden in regular oblong sections, a section for each kind of vegetable; and between and around these sections, he had sunken paths. In this garden he grew potatoes, corn, beans, tomatoes, cucumbers, squashes, melons, lettuce and onions; and he had some space in which there were a variety of flowers. When asked where he got the idea of laying out a garden with such regularity, and where he learned to grow successfully so much on so small a plot, Mr. Johnson's answer was: "At Carlisle."



CARLISLE'S NEW YORK STUDENTS WHO ARE MAKING GOOD—
ALLEN BLACKCHIEF'S STACKS OF HAY AND OATS



CARLISLE'S NEW YORK STUDENTS WHO ARE MAKING GOOD—
JOSEPH CHARLES AND FAMILY IN HIS SUGAR BUSH



CARLISLE'S NEW YORK STUDENTS WHO ARE MAKING GOOD—SOLON SHANKS
AND HIS ELECTRIC TRUCK



CARLISLE'S NEW YORK STUDENTS WHO ARE MAKING GOOD—SHERMAN SMITH, PATTERSON HILL,
JERRY BLACK, EDDIE BLACK, SIMON GRAND, FREEMAN JOHNSON AND BERT MOSES,
EMPLOYEES OF THE STEIN-BLOCK CO., ROCHESTER, N. Y.



TRUE INDIAN TYPES—TALL BULL, CHEYENNE

TALL BULL RECENTLY MADE CARLISLE A VISIT AND WAS MUCH
INTERESTED IN THE WORK OF THE INSTITUTION

(Photo by Hensel)



HOMES OF OMAHAS EDUCATED AT CARLISLE

A SERIES OF 27 PICTURES WERE RECENTLY RECEIVED SHOWING HOW OUR EX-STUDENTS FROM THIS ONE TRIBE OWN GOOD HOMES, ARE ENGAGED IN BUSINESS, THE TRADES AND IN FARMING—ALL SUCCESSFUL. THEY ARE MOULDING THE LIFE OF THE TRIBE.

Mr. Johnson is one of the several hundred employees in the collar manufactory which is operated by Cluett, Peabody and Company; he is assistant foreman of the shaping department there, and has under his immediate supervision, twenty-seven machines and almost fifty employees. In answer to an inquiry, Mr. Johnson said: "I owe my situation, and my ability to hold it, to what I learned while I was a student at Carlisle."

Allan Blackchief was received at Carlisle in 1891 and was returned in 1901. For a number of years he followed house-painting, a trade which he had learned at the school. Eventually, he acquired in his own name three and one-half acres on Tonawanda Reservation. This, with several acres more, which he rents, he cultivates. In answer to an inquiry which was made about September 1, 1911, Mr. Blackchief said that he has had growing during the season 12 acres of oats and 18 acres of wheat, and that of his unharvested crops, there are two acres of potatoes, three acres of corn and five acres of beans. By the date mentioned, Mr. Blackchief had plowed eleven acres for wheat, and had nine acres more to plow for the same purpose. He has a horse, a cow, a heifer calf, three hogs and fifty chickens.

Such of Mr. Blackchief's growing crops as I saw, were positive proofs of painstaking, careful, thorough cultivation. In answer to a question, Mr. Blackchief replied that in his farm work, he had applied what he had learned at Carlisle.

What Mr. Blackchief is doing is illustrated by this incident: Seeing a recent photograph, an Indian lady who had left the reservation, exclaimed: "Where did you get the volcanos? I never knew that they were on our Reserve!" The "volcanos" were Allen Blackchief's stacks of hay and oats.

Amid reservation influences, within a half-mile of the long-house, the too often unjustly tabooed rendezvous of pagans, so called, this former Carlisle boy is making good.

My first, my most intimate friend from Carlisle, I met on Tonawanda Reservation in the summer of 1902. It was my first visit there. I was a stranger among strange people. He was playing lacrosse, and attracted my attention especially by the bright red sweater, the beaded buckskin moccasins, and the belt of woven beads into which had been worked the word, "CARLISLE"—all of which he wore. He introduced himself in this way: "A picture for

me of each that you have taken; my name is Adam Spring; my postoffice is Akron, New York." He got the pictures. I have had ever since his friendship and his confidence.

Adam worked in the Gypsum mines and plaster mills in the vicinity of the reservation; and, about a year after his marriage, he awoke to the fact that in this mine and mill drudgery he was not making the best use of what he had learned at the school. So, in 1904, he and his wife, with seven dollars in cash, and with their personal belongings in two suit cases, struck out for Rochester, where he secured employment as freight handler, and she, as cook.

Both were on the alert for the opportunity to better themselves and there condition. Mrs. Spring, being expert with the needle, secured later, a more lucrative position in a clothing manufactory. Adam answered in person a contractor's advertisement for steam-fitters. Being ask his nationality, and where he had been educated, Adam answered, "American" and "At Carlisle." The job was clinched.

Adam was given an order to be presented to the foreman. The foreman looked at the order, at Adam, and remarked: "Well! I wonder what they will send next?" With every movement scrutinized by his fellow workmen, and particularly by the man in charge, Adam went to work as a steam-fitter's helper. Adam talked little and kept busy. There was no task too difficult for him to accomplish. Eventually, the man in charge of the work, conquered by his ever-increasing curiosity, blurted out: "Say, young fellow, where did you learn your trade?" Adam answered: "At Carlisle;" and held the job nine months, until the contract was completed. On this job, in the building which is occupied by the Duffy-Powers department store, this Carlisle boy made good.

Adam went after another job, got it and held it as long as he remained in Rochester. After a residence in the city of about five years, he and his wife returned to the reservation. Adam had supported the house with his earnings, while his wife had banked almost all of hers. With her savings, and on a small tract of land which she owned, Mrs. Spring built and paid for a small, but neat and comfortable home. They returned to the city for the following winter, in order to earn more money to pay for a proposed enlargement and improvement of the home. They were on the reservation again in time for the spring planting.

Adam, in the meantime, applied for and drew his share of the fund which had been derived from the sale of Seneca lands in Kansas, and which is held in trust by the Government. With his money, Adam bought land. Besides working out for white farmers and for others, Adam cultivates ten and one-half acres. As good a farmer as he is a mechanic, Adam is a firm believer in the working of Indian lands by Indians; and he referred with apparent pride to his two and one-half acres of beans, from which he expected to realize more than is ordinarily realized from forty acres by such Indians as let out their land to white men to be worked on shares; for the white man usually makes sure of his share, and the Indian takes, and must be satisfied with what is left; while Adam is applying to the best of his ability the knowledge of practical farming which he obtained while he was a student at Carlisle.

With a home paid for, with the winter's fuel already provided from their own wood lot, with two hundred chickens on hand, with provisions sufficient and to spare from the products of their own land, and with the intention of opening a store, Adam, with the cooperation of his efficient helpmeet, is making good.

Solomon Scrogg was at Carlisle three years. After his return, he secured employment with the Rochester Post-Express, commencing at the bottom. He has been employed there continuously for eight years and has been advanced to the position of assistant foreman in the daily pressroom. "Solly," as he is generally known, has a large number of friends among his people on the reservation and in the city. He belongs to the Tonawanda band of Senecas, and since he was seventeen years of age, he has been one of the Chiefs. He is a member of the Masonic order and of the Presbyterian Church, and is married to a Rochester lady. He is steady, industrious, and is making good.

Engaged in useful occupations and self supporting; respectable, and respected in the communities where they live; setting examples that are worthy of imitation by their people; prepared for citizenship—some advocating openly citizenship for their race; by word, by work, by conduct—making good in every sense of the word—these men and women are proving that the training which they received at Carlisle, has been worth while.

Languages of the American Indians:

Dr. A. L. Kroeber in Popular Science Monthly.

Curator of Anthropology, University of California.

PART II.



THE Eskimo have often been proclaimed as an Asiatic people. While confined to the shores of Arctic America, their east and west range is tremendous. If one follows the coast, as they must have done in their migrations, the distance between their eastern and western outposts in Greenland and Alaska is at least 5,000 miles. Yet over this whole stretch the language is so uniform that any one dialect is almost entirely intelligible to the people of regions thousands of miles away. The only divergent language belonging to the Eskimo stock is that of the Aleutian Islands. Where the Eskimo came from is still a moot problem, but as there is nothing in Asia to which their language bears any relationship, their Asiatic origin must at best be viewed as doubtful.

How the Languages Sound.

Many popular misconceptions are still prevalent as to the nature of Indian languages. It is commonly supposed that they are characterized by strange and harsh sounds such as "clicks" and "gutturals." On examination, the so-called clicks turn out to be nothing but a form of l produced more with one side of the tongue than the other and sounding nearly like tl or hl. This sound is perfectly well-known in Welsh and in many other languages of the old world. The guttural sounds also are generally not abnormal, and often less conspicuous than in Hebrew and Asiatic languages. As a rule we may state that no native American language possesses any sound formations that cannot be exactly paralleled and duplicated in one or more languages of the old world. What is more, it need hardly be said that among a thousand or more languages and dialects there is opportunity for every range of variation, and any attempt to characterize the phonetics of all Indian languages by one term or by a single description must necessarily be fallacious. As a matter of fact there are many forms of native speech that are exceedingly smooth, harmonious and pleasing even to English ears. On the whole the American Indian finds English as full of strange sounds

and difficult sound-combinations as we think the Indian languages to be when first we hear them.

Writing of Indian.

No American language was written in a native alphabet. So far as the Indians possessed a means of visible communication, it was by picture writing. In the highest development of this, in Mexico, the picture writing took on to a certain degree, but only partially, a phonetic character. Pictures and symbols were sometimes interpreted as such, and at other times read as sounds, almost exactly as in the rebuses with which we amuse idle moments. Even then, however, the characters usually represented whole words, or at best syllables, and as they did not stand for individual sounds they were never true letters, and did not form an alphabet properly speaking.

All Indian philology accordingly rests on an oral learning of the languages, and all writing of them has had to be in systems applied by the investigator from other languages, or specially devised by him. The former was the earlier and less satisfactory method. The Spaniard used the Roman alphabet with its Spanish values, the Englishman and American the letters of English. Where sounds were encountered which are not present in these languages, they were usually either omitted, or represented by a character whose customary value somewhat resembled the sound in question.

More recent studies have generally been based upon a systematic and scientific modification of the Roman alphabet. In this, certain principles have now been universally accepted for half a century. The most important of these are three:

First, every character or letter must represent one and only one sound. Second, each sound, whenever it occurs, must be denoted by one and the same character. Third, single sounds must be written by single letters, and vice versa, double letters are used only for combinations of sounds. If these principles are strictly adhered to, it does not much matter what characters or modifications of the Roman letters are employed, as long as the investigator is sufficiently conversant with the language not to confuse those sounds which are somewhat similar; and provided also, that he furnishes a key or explanation giving the exact phonetic value of every character employed by him. In the choice of characters there are, however, certain preferences. English k and c, for instance, are usually only

two different ways of writing the identical sound. In any scientific system of orthography k is preferable because it has the same value in every European language that uses the Roman alphabet, as well as in Greek and the alphabets derived from it. The letter c, however, stands for a great variety of different sounds. In English and French it represents not only the sound of k, but of s, in Spanish th, in German ts, and in Italian, in certain cases, ch. K, which can not be misunderstood, is therefore always used in scientific systems.

In the same way the five vowel characters are pronounced in almost exactly the same way in the great majority of the languages of Europe. Philology, therefore, uses these letters exclusively with their "continental" values rather than with the English sounds, which are quite specialized and which sometimes require two letters, like ee or oo, to represent a single sound, and in other cases express a diphthong or double sound, such as a-i, by the single letter i.

In general, very few students of American languages employ precisely the same set of modifications of the Roman alphabet, for the reason that the great majority of them are working with different languages, whose sounds are unlike, so that precisely the same set of diacritical marks would be inappropriate and even inaccurate. The foundation of the system is, however, universally accepted, and may be roughly described as consisting of the vowel characters with their continental values, the consonantal characters with their English values, plus diacritical and typographical modifications to meet particular requirements.

Number of Words.

There has been particularly great misapprehension as to what may be called the extent or size of Indian languages—the range of their vocabulary. This is not surprising in view of the fact that similar misstatements are still current as to the number of words actually used by single individuals of civilized communities. It is true that no one, not even the most learned and prolific writer, uses all the words of the English language as they are found in an unabridged dictionary. All of us understand a great many words which we habitually encounter in reading and may even hear frequently spoken, but of which our speech faculties for some reason have not made us master. In short, every language, being the property and product of a community, possesses more words than can ever be

used by a single individual, the sum total of whose ideas is necessarily much less than those of the whole body. Added to this are a certain mental sluggishness which restricts most of us to a greater or less degree, and the force of habit. Having spoken a certain word a number of times, our brain becomes accustomed to it and we are apt to employ it to the exclusion of its synonyms.

The degree to which all this affects the speech of the normal man has, however, been greatly exaggerated. Because there are, all told, including technical terms, a hundred thousand or more words given in our dictionaries, and because Shakespeare in all his writings used only fifteen thousand different words, and Milton only six thousand, it has been concluded that the average man, whose range of thought and power of expression is immeasurably below that of Shakespeare and Milton, must use an enormously smaller vocabulary. It has been stated that the average English peasant goes through life without ever using more than six or seven hundred words, that the vocabulary of Italian grand opera is only about three hundred words, and that most of us do well if we know a couple of thousand words. If such were the case it would only be natural that the uncivilized Indian, whose life is so much simpler, and whose knowledge more confined, should be content with an exceedingly small vocabulary.

It is, however, certain that the figures just cited are very erroneous. If any one who considers himself an average person will sit down and make a list or rough estimate of his speaking vocabulary, he will find it to be far above a thousand. It may safely be said that the so-called "average man" knows, and on occasion uses, the names of at least a thousand different things; in other words, that his vocabulary possesses more than a thousand nouns alone. To these must be added the verbs, of which every one employs at least several hundred; adjectives; pronouns; and the other parts of speech, the short and familiar words that are absolutely indispensable to all communication in any language. It may be safely estimated that it is an exceptionally ignorant and stupid person in any civilized country that has not at his command a vocabulary of at least two thousand words, and probably the figure in the normal case is a great deal higher.

When any one has professed to declare on the strength of his observation that a particular Indian language consists of only a few

hundred terms, he has displayed chiefly his ignorance. He has either not taken the trouble to exhaust the vocabulary, or has not known how to do so. It is true that the traveler or settler can usually converse with natives to the satisfaction of his own needs with a knowledge of only two or three hundred words. Even the missionary can do a great deal with this stock if it is properly chosen. But of course it does not follow that because the white man in most cases has not learned more of a language, that there is no more. On this point the testimony of the philologist or student who has made it his business to learn all the language as nearly as may be, is the only evidence that can be considered. If now we review the Indian languages that have been most thoroughly explored, so to speak, and of which dictionaries are in existence that are even tolerably representative, as of Aztec, Maya, Algonkin, Eskimo, Sioux and several other idioms, it is found that all of these contain 5,000 words, and some considerably exceed this number. What is more, we discover that professions of an *incomplete* knowledge of a language usually come from the very men who have compiled these dictionaries or who have given years to the study of a language. It is the old story that it is only by increased information that one obtains a perception of one's ignorance. The words are there in the Indian languages; it is only when we have learned several thousand that we begin to realize how many there must still be which are unrecorded. It may safely be said that every American Indian language, whether or not it has yet been studied, possessed before coming in contact with white civilization a vocabulary of at least 5,000 different native words.

How the Grammar is Ascertained.

Just as the Indian speaks sounds without being able to represent them in writing, and just as he possesses thousands of words without suspecting it, he also follows complex intricate rules of grammar without being in the least aware of the fact. There is of course nothing strange in this. We are so accustomed to being taught grammar in school that we often allow ourselves to slide into the hasty opinion that we speak and write grammatically on account of this training. There are, however, perfectly illiterate and uneducated people, who, merely through association with those who talk grammatical English, speak with entire correctness. The

first grammarians among the Greeks and Hindus did not invent the rules governing speech in their tongues, but only perceived and set down in systematic shape the grammatical forms and constructions already existing in those languages. So it is only a hasty judgment that would conclude that Indian languages are without grammar or form, merely because the Indian does not know that there is such a thing as grammar.

The Indian's ignorance, however, brings it about that the structure of no Indian language can be learned ready made, but has to be gradually explored and worked out step by step. With good interpreters this is a fascinating pursuit, and with proper philological training it is often not as difficult as might at first seem, though it is always a laborious and lengthy task on account of the wealth of the languages and the intricacy of their structure.

For instance, when forms like the following are obtained:

<i>l-emlu-i</i>	I eat
<i>m-emlu-i</i>	you eat
<i>l-emlu-ya</i>	I ate
<i>m-emlu-bi</i>	you will eat
<i>emlu-bi</i>	he will eat

it is obvious on comparing the Indian forms with their English equivalents that the stem *emlu* is the only element that occurs in every one of these Indian words, and the word eat the only one that is common to all the translations. There can, therefore, be no doubt that *emlu* means "to eat." In the same way comparison shows that wherever we have the English pronoun "I," the Indian language in question possesses the prefix *l-*. Similarly "you" is the equivalent of the prefix *m-*, while "he" does not seem to be expressed. A suffix *-i* occurs when the English rendering is in the *present* tense, *-ya* for the *past*, and *-bi* for the English *future*. These five phrases, if we can rely on their having been accurately translated, therefore reveal not only a verb stem, but three pronominal elements and three tense elements. They show, furthermore, that person in the verb is expressed by prefixes, instead of by independent words, as in English, or by endings, as in Latin; and that tense is denoted by suffixes, as in most other languages. In other words, we have derived from these examples a partial idea of that most difficult element in all grammars, the conjugation of the verb.

It is, however, not always as plain sailing as this. The average Indian, even if he has been an official interpreter, has been accustomed to give only the gist or substance of what he has to translate. He has never been troubled with the finer distinctions of tense, mode, number and case, some of which are quite abstract. He is very apt to slur these distinctions over, and to give an approximate instead of an exact translation; so that it is usually necessary to obtain a great number of examples, and patiently compare them, before any positive deductions can be made with safety. In many tribes even the best interpreter's power of expressing himself accurately in English is quite limited, even though he may understand an ordinary conversation perfectly well. If his own language makes no distinction between singular and plural, as not infrequently happens, he uses the English plural and singular indiscriminately. Many Indian languages lack gender and express "he" and "she" by the same pronoun. Most Indians, unless they have gone to school for some time fail to observe this distinction, and even the school graduate in his unguarded moments is apt to relapse into the habit of calling a woman "he." When "he," "she," "him," "her," "it," "they" and "them" are all expressed by the one general pronoun "him," the investigator has met a serious difficulty.

His only recourse in such an event is to desist from the attempt to obtain exact translations of individual phrases or detached sentences, and to write down from dictation narratives or other continuous texts of some length, subsequently getting these translated as nearly as may be word for word. Even if the translations are inaccurate in detail, they will be enough to give the drift of the story. Then, by knowing the *context*, the student is often able to correct the faulty expression of his interpreter. By the context he will know whether the pronoun refers to a man or a woman, to one person or several, and whether it is in the subjective or objective case. A single narrative or description may be of but little aid, but when a considerable series has been obtained, and has been carefully analyzed, he has in hand sufficient material to determine almost any point, provided he gives it proper time and consideration. It is for this reason that the collecting of texts in Indian languages has been carried on to so great an extent of recent years, and is justly looked upon as a basis of all analysis of Indian languages that pretends to any thoroughness or completeness.

The Phonograph.

Great hopes have often been placed in the phonograph, but except as an indirect accessory, the instrument has proved of no service at all to the student of Indian languages, invaluable though it may be for recording aboriginal music. The phonograph still reproduces sound with too great imperfection. When we hear a record in our own language we do not observe this fact, because we are listening for what we can recognize rather than for those parts of the diction which we fail to recognize. Just as we can understand a person who mutters or whispers or speaks with indistinct articulation, simply because we succeed in hearing the majority of the sounds which he utters, and our imagination and familiarity with the language enable us to supply the missing sounds, until we think we have actually heard the whole-so we do in listening to a speech record from the phonograph. We can follow the whole of a record made in our own language, even if it is mechanically only tolerable; but we can hardly write down correctly a single word of a record made in an entirely foreign language. This may seem strange, but can easily be verified by experiment.

The only value of the phonograph to the student of Indian languages is the indirect one of assisting him in the procuring of texts. The Indian informant has every opportunity to speak as naturally and rapidly as he wishes. When a body of such records has been obtained, they can be gone over sentence by sentence, and if need be, word for word, with an interpreter, who speaks as slowly as may be necessary for correct dictation. By this double method the most satisfactory texts can be obtained. Though the labor is increased, and the instrument serves only for the first step of the process, the final product is a perfect written text.

“Gluing Together.”

Many attempts have been made to describe briefly and generally the grammatical structure of Indian languages. It has been commonly said that the languages, as a class, are agglutinating, that they “glue” one element to another to form words. But just such pasting together of word elements into words occurs in many of the Aryoan languages, in fact in forms of speech all over the world. It is hard to see why on account of some subsidiary difference the same process should be called “inflection” when it takes place in our

own language, and "agglutination" when it occurs in Indian or other idioms. It is probably only a desire to set off ourselves from all other people that is at the bottom of the distinction between "inflecting" and "agglutinating" languages.

Polysynthesis.

A different description of American languages is contained in the word "polysynthetic," meaning a high degree of combination. There is no question but that many Indian languages are extremely polysynthetic, uniting into a single word, especially in connection with the verb stem, many elements of expression which in English and even in Latin and Greek have to be expressed by a number of separate words. Thus the English sentence "I will roll it there with my foot" would be expressed in the Washo language, from which the preceding illustrations have also been drawn, by a *single* word containing eight syllables, and divisible into six distinct elements:

di-liwi- lup- gic- ue- hi

I-foot-with-roll-thither-will

What is particularly characteristic of the polysynthetic process as exemplified by this word, is that most of the elements as used here can not stand as separate words. They are thus more like our prefixes and suffixes and are more properly word-elements than words in themselves. Thus if the Washo wishes to say "I," as in answer to the question "Who is it?" he says *le*; whereas in composition, as in the above long word, "I" is expressed by the prefix *di-*. The word for "foot" is *mayop*, yet the element or prefix meaning "foot" in a polysynthetic compound shows no relation whatever to *mayop*, being *liwi*. In the same way there or thither as a separate word, as in answer to the question "to where?" is *di*; in a compound word the suffix *-ue* is used.

It is necessary to observe that some American languages do not show this peculiar polysynthetic character, but it is true that the majority of them do possess it, and that some carry it to an extreme degree, so that with references to the languages as a class, it can not be denied that they tend to be polysynthetic.

Every variety of grammatical form can, however, be found in the native languages of America, just as they possess a tremendous diversity of words and of phonetic characters. Some of the lan-

guages are very simple, others very complex. Some can be readily learned and analyzed, others present great obstacles. In spite of all the work that has been done by ethnologists, missionaries and others, the great majority of languages are still practically unknown. They offer a tempting and almost unlimited field of philological research. Their study is urgent because many have become extinct and most of the remainder are fast perishing before the inroads of English or Spanish; and it is of the utmost importance on account of the aid which it furnishes to history and archeology. Our future knowledge of the history and pre-history of the American Indian will depend more largely on our knowledge of his languages than on any one other thing.



The Indian in the Professions:*

By J. M. Oskison.



MY BUSINESS, or profession, is writing and editing. In my small way, I've tried to make myself an interpreter to the world, of the modern, progressive Indian. The greatest handicap I have is my enthusiasm. I know a lot of Indians who are making good; I know how sturdily they have set their faces toward the top of the hill, and how they've tramped on when the temptation to step aside and rest was strongest. When I try to write about them I lose my critical sense. Then the editors sympathize—"Too bad he's got that Indian bug"—and ask me about the cowboys. Now, I'll write fiction about cowboys, make 'em yip-yip and shoot their forty-fours till everybody's deaf, but I will not repeat the old lies about the Indian for any editor that ever paid on acceptance!

"Most of the Indians that go through Carlisle really *do* go back to the blanket, don't they?" It was an assertion rather than a question, and a modern magazine editor made it to me not a year ago.

"You're wrong," I said. "I can send you accurate statistics compiled by Mr. Friedman, superintendent of the school, which show

*Extracts from a paper read before the First Annual Conference of The American Indian Association, Ohio State University, Columbus, October 12 to 15, 1911. Mr. Oskison is Associate Editor of Collier's Weekly.

exactly what has become of the Carlisle graduates. They go back to useful, serviceable lives. They plow and trade, become soldiers and mechanics, enter the professions—teaching, nursing, the law, the diplomatic service, the ministry, medicine, politics, dentistry, veterinary surgery, writing, painting, acting. If you want me to do it, I'll assemble a gallery of individual Indians who are getting to the top of their professions in friendly, honorable competition with 90 million white Americans that will fill half of your magazine."

Did he want me to do it? Not he! Better for him one Indian who had slumped than a hundred who had pushed ahead. If only Congressman Carter or Senator Curtis would go back to the tepee and the blanket! That would be a story worth telling!

Let us develop this profession of reformer; let us develop self-confidence—make ourselves effective, sane and scientific. Cut out mere complaining, and develop the lawyer's habit of investigation and clear arrangement of facts.

Last Spring, at Carlisle, I heard a Siceni Nori, a graduate of the school of 1894, talk to the graduating class of 1911. Mr. Nori is, I believe, a Pueblo Indian, and is a teacher at Carlisle. I should like to quote all of that good speech to you, changing it here and there to make it fit you. The gist of one paragraph I cannot resist using. It is one in which Mr. Nori ran over a list of Carlisle graduates who are making good in business and the professions:

"If it shall be the pleasure of any one here to take a trip to Cuba and it becomes necessary to have the assistance of a dentist, just look up Dr. James E. Johnson, who is enjoying an annual income of \$4,000, and his wife, also a graduate, employed by the government at a salary of \$1,200 per annum; or, if you desire to take the water trip, take the Pennsylvania Limited and go to Tiffin, Ohio, where you will find Dr. Caleb Sickles, another graduate and a prominent dentist who is equally successful; then, if you have time, go to Oneida, Wisconsin, where you will find Dr. Powlas, a prominent physician who has the largest practice at his home at DePere, Wis., and is a real leader and missionary among his people. Then proceed to Minnesota and find Carlisle graduates practicing law and other professions in the persons of Thomas Mani, Edward Rogers and Dr. Oscar Davis. Or, if you took the southern way you would find along the Santa Fe route, Carlisle graduates and ex-students working in the various railroad shops and taking care of sections of

that great railroad system, preferred above all other kinds of skilled labor, for they have shown their worth as good workmen. Or, you might meet Chas. A. Dagenett, a graduate, who is National Supervisor of Indian Employment, and who has by experience gained here at this school under the Outing System, been able by untiring effort, to systematize and build up what is really the Carlisle Outing System for the entire Indian Service, and for 300,000 Indians. It is not often possible to find a man who can be equally successful in everything that he attempts, but we have in a Carlisle graduate, Chas. A. Bender, the world-famous pitcher of the Philadelphia Athletics, a crack marksman and a jeweller by trade, and a past-master in all."

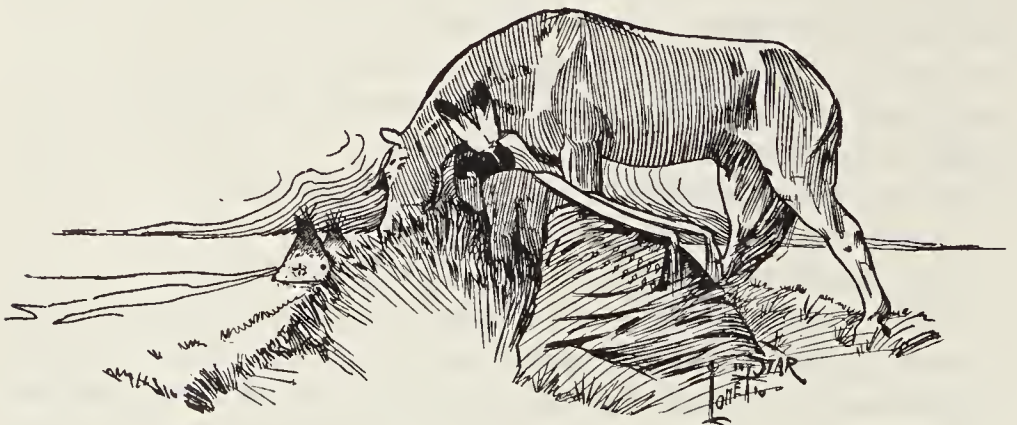
Every month I get the "Southern Workman," the school magazine published at Hampton. Over in the back is a department of "Indian notes" which is inspiring reading. Here are printed bits of news of Indian graduates who are busy in the world. In one paragraph you will read that Elizabeth Bender is taking a nurse's training at the Hahnemann hospital in Philadelphia; in another that Eli Beardsley has gone to take a job as engineer at the Grand River School in South Dakota; in a third, that Jacob Morgan, a Navajo, is working as a missionary among his people in New Mexico. Month after month the list of those who graduate into the professions lengthens. And not only at Carlisle and Hampton are the professions recruiting Indian members, but Haskell and Sherman Institute, the high schools of Oklahoma and scattered colleges from Dartmouth to the University of Washington are turning them out. With me at Stanford University was an Indian named Jeffe, from Washington. Not only was he a good football player, but one of the best students we had in our law department. Another law student who came to Stanford in my time was a Cherokee named Hughes. He had previously spent two years in Dartmouth. Last fall at Muskogee, I had a good talk with a young Cherokee named Bushyhead, son of a former chief of my tribe. He had just come back from six months in Mexico where he went to learn Spanish. He was fitting himself for an appointment in the Diplomatic Service.

How many here know little Bison, that thin-faced, keen-eyed Sioux who wants to colonize Nicaragua with American Indians? There's the type of professional man who stirs the imagination! Professionally, Little Bison is a veterinary surgeon—very modestly, he told me once that there isn't a better horse doctor in the coun-

try—but he has also been a showman, an artist's model, a companion for an invalid man who wanted to see the ends of the earth before he died. Now he is a colonizer, a practical diplomat having business with the Estradas and the Zelayas of Central America. He comes to my mind, a figure of adventure, out of a tropical upland where the bright-plumed parrots screech. He brings the bright feathers and stories about curing a mule for a native of Nicaragua; about the fine land waiting for development, and about the power 5,000 Indian men would be down there when a revolution broke out.

To my mind Little Bison is a type of promise. He lives by his wits. And that is my definition of a professional man. Not to follow worn trails, but to be ready to break out new ones—let this be the aim of those of us who enter the professions—whatever they be.

The professions are wide open to us. We have the strength and the steadiness of will to make good in them. Prejudice against the Indian simply does not exist among the people who can make or mar a career. Always the climb for the top will be going on. The Indian who fits himself for the company of those at the top will go up. He will go as swiftly and as surely as his white brother. There is no easy, short road up—either for the Indian or for the white man. Conscientious, thorough training, character, hard work—the formula for success in the professions, is simple. I believe the average Indian would rather work his brain than his hands. That has been accounted our misfortune. *I think it will be our salvation.* There is room for us in the professions, there is a wide market for brains.





A GROUP OF GRADUATES AND RETURNED STUDENTS OF THE CARLISLE SCHOOL
AT THE COMMENCEMENT EXERCISES OF 1911



HOME OF JAMES E. JOHNSON, CLASS 1901

DR. JOHNSON HAS A WELL ESTABLISHED DENTAL PRACTICE IN SAN JUAN, P. R., HIS
WIFE IS ALSO A CARLISLE GRADUATE. HE IS A STOCKBRIDGE INDIAN
AND WHILE AT SCHOOL WAS AN ALL-AMERICAN QUARTERBACK

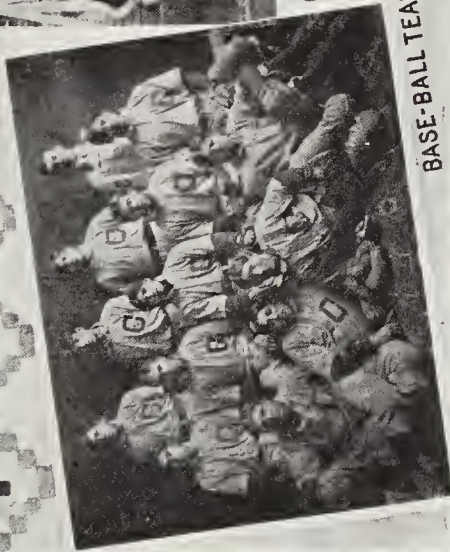
HOMES OF OMAHA INDIANS WHO WERE AT CARLISLE

1. HARVEY WARNER, POSTMASTER AT MACEY, NEB., OWNS A STORE AND VALUABLE PROPERTY;
2. CHRISTOPHER TYNDALL, SUCCESSFUL BUSINESS MAN
3. LEVI LEVERING, IN BUSINESS AND ACTIVE CHURCH WORK;
4. JOSEPH HAMILTON, PROSPEROUS FARMER;
5. JENNIE LOVING, HOUSEWIFE

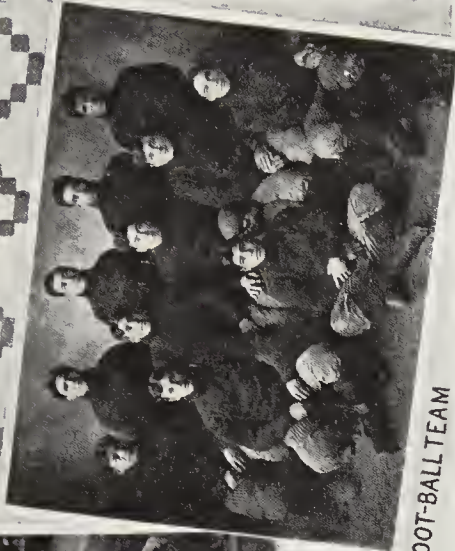




TRACK TEAM



BASE-BALL TEAM



FOOT-BALL TEAM



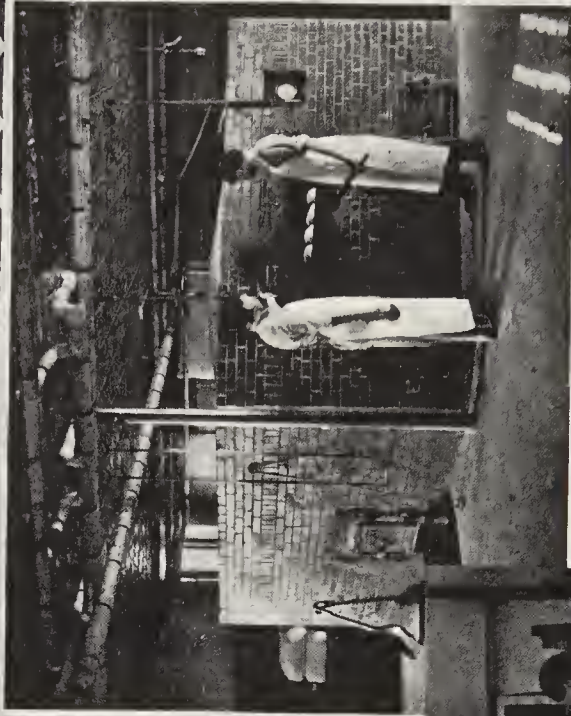
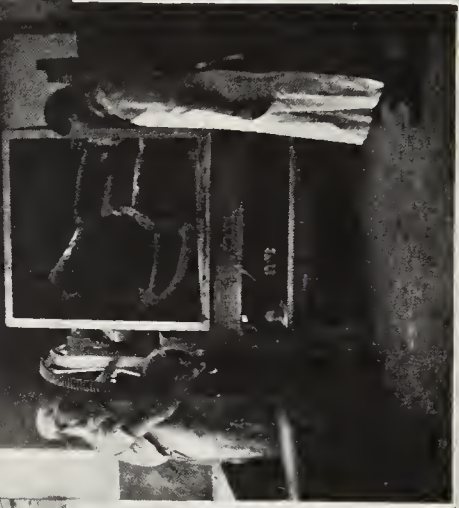
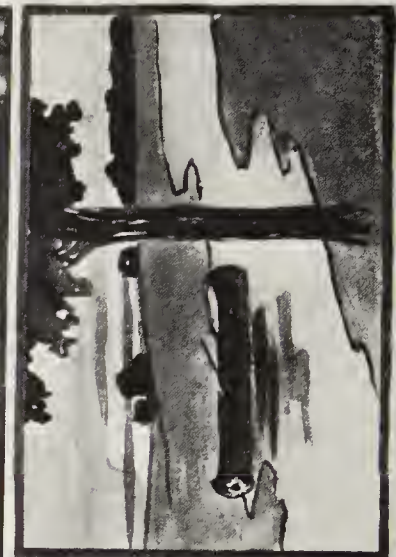
GLENN S. WARNER
CORNELL, '94
DIRECTOR OF ATHLETICS



INDIAN FIELD

ATHLETICS

ON THE FIELD



**THE
BAKERY**





Robin Red Breast.

IVA MILLER, *Cherokee.*



HE war was over and many prisoners had been taken captive, and some were sent into slavery. Among the captives was a brave warrior who had fought courageously until he became unconscious from a blow received on the head.

This warrior was first taken to a natural subterranean stone cave, which was very long, the main part being one-half mile from the entrance. He was kept there six days and nights. The seventh day he was brought forth and told that it had been decided that he must be sacrificed in order to appease the anger of the Great Spirit.

He was led out into a large open field, where he noticed that a sort of altar had been erected. Binding him to a stake, they left him to die of starvation and thirst, or else to be eaten by the wild beasts who were at enmity with the red man at this time. He would willingly have done this to appease the Great Spirit's wrath against his people, but for his enemies such a sacrifice could not be willingly performed.

For two days he remained bound to the stake, and no succor had yet come. At the end of the third day a number of deer passed, but they remembered how he had slain their brothers, and so they had no compassion on him, but passed by. He was now growing very weak and at times was unconscious.

A little bird in passing on her way to her nest heard his cries of anguish, and coming nearer, found that with patience, she could unbind his fetters. For a whole day she worked pecking his fetters away. When he was finally unbound he sank weak and exhausted to the ground. Flitting to a near-by stream, she returned with her beak full of water; this she continued to do until he regained consciousness.

In pecking the binding off from around his left arm, she accidentally pecked a hole in his arm, and it was now bleeding. With a

finger of his right hand he painted the little bird's breast red with his blood. That is why certain robins of to-day have red breasts.

In a few days the warrior recovered his strength and was able to find his way back to his wandering tribesmen. The chief, his father, had been killed in the battle in which he was taken prisoner, and so he succeeded him as chief of his tribe. He always remembered the little bird who had saved his life, and would not allow his people to harm the robins in any way.



The Adoption Dance.

VIRGINIA GADDY, *Delaware.*



THE Adoption Dance is one of the ceremonial dances of the Shawnees. This is quite different from any one of the festive dances. They come many miles around and camp; their faces are painted and their persons decorated with beads.

They dance all day and night without eating. A bon-fire is built in the center of the camp and they dance around this. The fire is kept burning about the same all the time. This serves also as their light.

The adoption dance is rather quiet, more so than the other dances. The women do most of the singing and sing very low. They dance around the circle in twos. The men dance together in front, and the women together in the rear.

The two leaders in front are usually the ones who are adopting the child. They carry tin pails; in these are rubber balls, which bounce and keep time with the drummer. This is all the music they have to dance by. If a large crowd is assembled, they may have two or three drums.

At these dances good order is kept. No drunkenness is allowed. The dance is in a grove, and if anyone does not behave decently they tie him to a tree for the rest of the dance. After the dance they have a great feast which lasts all day, and visitors, and all others who attend the dance, are invited to partake of the feast.

Editor's Comment

HOPI INDIANS AGREE TO EDUCATE THEIR CHILDREN.

THE news dispatches of the day indicate that the recent mission of Col. Hugh L. Scott, U. S. A., to Arizona to influence the Hopis to send their children to school has been very successful. The plan was bitterly fought by Chief Yukeoma, a reactionary, but the Colonel's logic and influence carried the sentiment of the tribe with him.

About four years ago, at the time when the Hopi Indians were most bitterly opposed to education and the influences of civilization, ten of the tribe's chief dissenters were sent to Carlisle to be educated. They came as prisoners of war, with long hair, Indian customs and dress, and imbued with pagan ideas. In the group were some of the priests of the tribe, and several men who had given much trouble to the Government.

Shortly after their arrival, they asked to have their hair cut short, like the other students, and from that time on they improved rapidly in learning the "White Man's Ways." They are now Christians, speak English, can read and write and have made progress toward acquiring a trade. They are among the best students in the school—courteous, industrious, studious and well-behaved.

One of these Hopis is Louis Tewanima, who has developed into America's greatest long-distance runner, with scores of medals, cups, and

other trophies, which he has won in America and Europe. He will be a member of America's Olympic team which goes to Sweden next year and will, undoubtedly, give a good account of himself in the Marathon.

We note the change of sentiment among the Hopis with pleasure and hope that they are sincere in their recently expressed desire for education and training for their children.

THE LEADERSHIP OF HAMPTON.

THERE has been a wonderful growth in Indian education since the first large and concerted movement was made by the Federal Government towards the education of its wards in 1879, by the establishment and support of a large Indian School at Carlisle, as the nucleus of a system of Indian education.

But some years before this, the work had already been inaugurated and given an impetus when a number of Indian prisoners of war were brought from Florida and placed in the Hampton Normal and Agricultural School at Hampton, Virginia. The experiment gave heart and courage for larger things, and now it can hardly be said that the Government is neglecting the education of the aboriginal Americans.

From that time to this, Hampton has been of great usefulness to the Indian Service, serving as a beacon light to guide and inspire in educational matters. This service has extended beyond the Indian Service. The influ-

ence of the common-sense methods at Hampton has spread and it can truly be said that Hampton is not only the pioneer in Negro education, but of industrial education throughout the nation as well.

It is fortunate that Hampton has had as leaders such strong, tactful, earnest, practical men as General Armstrong, who found the school in 1868, and Dr. Frissell who succeeded to the work a number of years ago. Under the common-sense guidance of such strong leaders, and with a corps of able workers knit together by a harmony of purpose and splendid cooperative effort, Hampton has continued to grow both in its own establishment and in its influence throughout the educational world.

It is well that there is a Hampton to act as a balance wheel and as an inspirational incentive to Negro education. But Hampton's work has not ceased here. There has been a revolutionary reorganization in education in every state in the South. That Hampton has been quietly effective in this readjustment, there is not the slightest doubt. Her methods and ideals have been far-reaching.

With all our discussion of industrial training in the public schools, there has really been only a pecking at the surface. It has been mostly agitation and education. The real work remains to be done. While the work has been going on in some places in Europe, notably in France and Germany, for more than a century, Hampton was the first to emphasize it in America. For years she has champi-

oned the cause of vocational training, not only by an excellently administered school, but by a host of trained men and women who go out each year to spread the gospel of service and work among the people.

CARLISLE'S SCOPE SHOULD BE ENLARGED.

THE Annual Report of the United States Indian School at Carlisle, Pa., by Hon. M. Friedman, Superintendent, for the year ending June 30, 1911, has been issued from the school press. It is a most interesting document to those interested in Indian education in general and the Carlisle school in particular. In the report, aside from the statistics, Supt. Friedman gives an exhaustive discussion of the use Carlisle students make of their education, and of their success in the world. He cites many examples of graduates and returned students who have "made good" and are a credit to their race and their nation. He proves conclusively that Carlisle Indians do not "return to the blanket" as has been so often stated by those presumably not acquainted with the facts. Case after case is given in which Carlisle Indians have been successful in the trades and in farming, in the professions, government service, politics and even professional sports. Not only have they made their way in the world, but many have become leaders among their own people, thus setting an example which has more influence than can easily be comprehended. The girls as well as the boys have turned out well, and

many are the possessors of fine homes and rejoice in them and their families; others have been successful in nursing and other similar work. Supt. Friedman well says:

‘Everywhere throughout the country, the Carlisle graduate and returned student is known for his ability to stand on his own feet and for having the courage of his convictions. He looks every man straight in the eye and attends strictly to his own affairs in all things.’

The Carlisle School has been a wonderful force in Indian education and the federal government could do nothing better than to enlarge its scope and thus increase its usefulness.—Editorial, *Evening Sentinel*, Carlisle, December 29, 1911.

ANOTHER WORM TURNS.

ANOTHER worm has turned. Taking his cue from other races, the American Indian has begun to protest against the caricatures of his race perpetrated by the cheap theaters and the moving-pictures shows. Through the Superintendent at the Carlisle School, the younger American Indians declare that the pictures of the noble redmen given by the biograph and the cheap theaters are misleading and libelous. The victorious Carlisle football eleven might be offered in evidence (though it is not offered) that the present-day Indian has caught up with civilization and is even a few paces ahead of it. The supremacy of that eleven must also be taken as an indication that Lo, the poor Indian,

was at no time so benighted as his palefaced brethren made him out to be.

Nearly every other race has filed protests, more or less vigorous, against coarse and vicious caricaturing and lampooning. It is the form of dramatic censorship that is effective and that deserves support. The stage loses nothing by the removal of the racial caricatures. In fact, their removal clears the way for some realism that is badly needed.

The Indian has had a hard time of it in literature and on the stage. It is hard to believe that the noble redman was at any time the solemn prig that Fennimore Cooper made him out to be. On the other hand, he could never have been so bad as some other authors painted him. We have been studying the Indian for a good many years now, and it is about time that we learned something about him and tried to be fair to him. Our forefathers, who bought his heritage for a few bottles of rum and some beads, decided that he was a bloodthirsty scoundrel because he resented the bunco game when he came to. Later, we decided that he was a noble red man with crude virtues that should make the paleface paler for shame.

This last indication—the protests against the stage caricatures—makes us believe that he may be just a human being, after all, with an ordinary human being’s little vanities. He objects to being made sillier than he really is, even as you and we and your race and our race.—Editorial, *San Francisco, (Cal.) Post*, December 12, 1911.

THE INDIAN AS A CITIZEN.

ACCORDING to the superintendent of the Carlisle Indian School, the American Indian is finding himself and is taking his proper place with the white man as a good citizen, true patriot and self-respecting and self-supporting workman and Christian.

This is true of the Indians who have not been pauperized by misdirected government bounty and by sham philanthropy, administered by ignorant faddists electing to pose as friends of the Indian. The best Indians are those for whom the least has been done, and who, consequently, have done most for themselves.

The American Indian does not differ to any remarkable extent from men of any other race. When compelled to it by necessity, he will learn to change his habit of life and adapt himself to new environment and new conditions fairly well. The trouble has been, in the treatment of the Indians in the past, there has been altogether too much made of the idea that the Indian is the ward of the nation. He has been given great reservations, large annuities in money, rations when needed, and generally trained to the idea that it was the duty of the government to support him in idleness. When dissatisfied, he took to the war-path, and when brought back to the reservation was more tenderly treated in the future for fear that he would break out again.

No people of any race in the world could have stood such deliberate pauperizing treatment and emerged

from it any better than the Indians did. Under a more sensible policy they are showing their real capabilities.

If the Indians had been put from the start squarely on the plane with other people, compelled to work or starve, receiving nothing that they did not earn, they would have merged readily in the population within a single generation.

Metlakatlah, Alaska, is an object lesson of how readily the Indians can be trained into the paths of civilization, with no money aid and nothing save guidance and instruction. There is as decent, orderly, self-respecting, industrious and thrifty a community as can be found anywhere, and the Indians did it all for themselves, under the guidance of one white man who devoted his life to their interests.—Editorial, Seattle (Wash.) Post-Intelligencer, December 4, 1911.

INDIANS ON TOP.

HERE'S a good one from the New York Mail; all the Indians mentioned were educated at Carlisle except Meyers:

"The Indian may be fading from the map; he may have reached the sunset of existence as a nation; but as a member of the sportive colony, his rank was Number One in 1911 at almost every start.

Tewanima, an Indian, won the Mail's big marathon and proved himself to be the best long-distance runner in America.

There were only two Indians in the world series melee and both were stars—Bender rivaling Baker with the

Athletics, and Meyers ranking with Mathewson and Doyle for the Giants.

In football, the Carlisle team trimmed Harvard, Pennsylvania, and Brown, while Thorpe proved to be the best all-around foot-ballist of the year as a rusher, punter and goal kicker. Bender led American League and world series pitchers, while Meyers lacked but one hit of crowding Wagner from the top of the National League batting fold."

EXAMPLE SET BY CARLISLE AND HAMPTON.

CARLISLE is known to most of us as a school that produces a high grade of football. It does more than that. It educates Indian youth at amazing low cost of \$154 a year per pupil, which is \$71 less than any similar institution has yet reported.

Jump from Carlisle to Hampton. There negro youth are taught, with a somewhat less amazing showing in money, but an equally gratifying showing as to productivity. For both make the boy and girl of these backward races practically self-supporting from the first day of the course.

Agricultural colleges, private schools, academies and like institutions will shy at the suggestion that they could do likewise. "Our pupils," they will say "cannot make wagons, weave baskets, manufacture wheelbarrows and trucks. They do not have to. They couldn't and keep up with their studies."

Possibly not. Yet it is the Indian and the negro who are below the type, not the American-Anglo-Saxon. No

one who has knowledge of the two types of school will question which graduates the child with the stronger body. A little more work of the hand, a little less of the mind, a little more self-support, a little less spending, and every college in the land would be a greater force for good citizenship.—Editorial, *Newburgh News*, New York State.

CARLISLE INDIAN SPEAKS BEFORE INDIAN RIGHTS ASSOCIATION.

AT THE annual meeting of the Indian Rights Association held Thursday evening, December 14th, in the hall of the College of Physicians in Philadelphia, S. J. Nori, Chief Clerk of the Carlisle Indian School, delivered an address on "The Carlisle Graduate." Mr. Nori is himself a graduate of the school in the class of 1894, and is a full blood Pueblo. He has made a careful study of the subject and, with a natural eloquence, he made a profound impression on his hearers. Splendid reports have come from the officers of the association of his address and the unusual interest which followed his remarks.

LONGFEATHER DOCTORS SICK TREES IN ATLANTA.

N. LONGFEATHER, a full-blooded Apache Indian, has opened up a branch office here of the firm of Longfeather & Shepard, experts in forestry and landscape, as well as doctors of diseased trees, with offices in the Argyle building, 345 Peachtree St. Mr. Longfeather is now working on

the Adair estate, and says that he likes Atlanta so well he is going to live here. He is a graduate of the Carlisle Indian School. Longfeather was born in a wigwam and his history is most interesting. His life of 23 years has been spent in studying trees and how to treat them.—The Georgian, (Atlanta, Ga.) December 22, 1911.

THE FIGHTING SPIRIT.

AN INTERESTING letter from Hugh Soucea, a Carlisle graduate, now employed in the Service. It shows a splendid spirit:

Dear Mr. Friedman:

At the closing hours of 1911, I am sending to you and the whole school, my hearty congratulations for your year's successful work. May the work of the coming year eclipse the present with greater success.

Some one has said that the time to make new resolutions, is all the time. If we have been a failure this year, we should not lose courage and lie where we have fallen to be stepped upon by those who have triumphed, but, instead, we ought to get up and go into training once more for the next combat in life's great battle, the winning of our daily bread. Perhaps some of us may feel we have been defeated this year, through the loss of business, position, or friends, and are now looking to the future with fear. If we look back, we can see where we have made our mistakes and we are sure to thank the great trainer for life's battles, Experience.

One must never feel when he has been defeated, that he has lost everything. He

will find that he has not lost his most precious treasure, that which the Divine Power has planted within him, MANHOOD.

Last fall this place was nearly swept away by a terrible flood. After it was all over, I looked upon its path of destruction. It had overturned or pushed aside everything that was weak. Only the structures whose foundations were solid stood the ordeal. If we construct our business or our lives upon weak foundations, we will be swept aside easily by the currents of life's dangers.

Every Carlisle student is proud of this year's football team, but we know that Carlisle always feels prouder when she learns that her returned students are not idle but are helping themselves by helping others in all lines of industry.

Here in Shiprock we have a strong football team too, organized for the education of the Indian race. With Mr. Shelton, our superintendent, as center, and the employes as guards and tackles, we have been charging, tackling and pushing aside all obstacles which the flood of Oct. 6th has brought in our path. We are still on the defense, but we have great confidence in our captain and center, who not only never gives up in anything he undertakes, but meets defeat with a smile.

When I came here last fall, this place was a garden spot amid the surrounding desert. It was a beautiful place up to October 6th when the San Juan River swelled a million times its size. With all these setbacks, our superintendent did not lose heart, but started to rebuild the school. So we think our superintendent deserves a place on the team of All-Indian School Service Superintendents.

Yours most truly,

HUGH SOUCEA,

Class 1894.



HE WHO helps
a child helps
humanity with an im-
mediateness which
no other help given to
human creature in
any other stage of hu-
man life can possibly
give again. • • •

Phillips Brooks

Carlisle Indian Industrial School

M. Friedman, Superintendent

LOCATION. The Indian School is located in Carlisle, Pa., in beautiful Cumberland County with its magnificent scenery, unexcelled climate and refined and cultured inhabitants.

HISTORY. The School was founded in 1879, and first specifically provided for by an Act of the United States Congress July 31, 1883. The War Department donated for the school's work the Carlisle Barracks, composed of 27 acres of land, stables, officers' quarters and commodious barracks buildings. The Guardhouse, one of the school's Historic Buildings, was built by Hessian Prisoners during the Revolutionary War.

PRESENT PLANT. The present plant consists of 49 buildings. The school campus, together with two school farms, comprises 311 acres. The buildings are of simple exterior architectural treatment but well arranged, and the equipment is modern and complete.

ACADEMIC. The academic courses consist of a carefully graded school including courses in Agriculture, Teaching, Stenography, Business Practice, Telegraphy and Industrial Art.

TRADES. Instruction of a practical character is given in farming, dairying, horticulture, dressmaking, cooking, laundering, housekeeping and twenty trades.

OUTING SYSTEM. The Outing System affords the students an opportunity for extended residence with the best white families of the East, enabling them to get instruction in public schools, learn practical housekeeping, practice their trade, imbibe the best of civilization and earn wages, which are placed to their credit in the bank at interest.

PURPOSE. The aim of the Carlisle School is to train Indians as teachers, homemakers, mechanics, and industrial leaders who find abundant opportunity for service as teachers and employees in the Indian Service leaders among their people, or as industrial competitors in the white communities in various parts of the country.

Faculty	75
Total number of different students enrolled last school term.....	1192
Total Number of Returned Students.....	4693
Total Number of Graduates	583
Total Number of Students who did not graduate.....	4110

RESULTS. These students are leaders and teachers among their people; 265 occupy positions with the Government as teachers, etc., in Government schools; among the remainder are successful farmers, stockmen, teachers, preachers, mechanics, business men, professional men, and our girls are upright, industrious and influential women.





VOLUME 4, NO. 6 FEBRUARY, 1912 DOLLAR A YEAR

An Illustrated Magazine by Indians

THE RED MAN



Published Monthly by THE CARLISLE INDIAN PRESS
UNITED STATES INDIAN SCHOOL, CARLISLE, PENNSYLVANIA



A magazine issued in the interest
of the Native American
by Carlisle



The Red Man



Volume Four, Number Six

Published by U. S. Indian School, Carlisle, Pa.

M. Friedman, Editor

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The publication aims to place before its readers authentic reports from experienced men and women in the field, or investigators not connected with the government service, which may aid the reader to a fuller understanding and broader knowledge of the Indian, his Customs, Education, Progress, and relation to the government. The institution does not hold itself responsible for, and need not necessarily agree with, the opinions expressed in its columns.

All communications regarding subscriptions and other subjects relating to this publication should be addressed directly to THE RED MAN, United States Indian School, Carlisle, Pennsylvania.

Subscriptions will be received with the understanding that one volume will cost One Dollar. Ten numbers will probably constitute a volume. *Usually no back numbers on hand.*

No advertisements will be published in this magazine which are foreign to the immediate interests of the school.



The Southern Cheyenne and Arapaho Fair:

By William B. Freer.



THE SECOND annual fair of the Cheyennes and Arapahos of Oklahoma was held at the town of Watonga about the middle of last September. That it was a success, notwithstanding a very unfavorable farming season, was generally agreed. The conditions, other than a year of poor crops and in some sections complete crop failures, were all that could be wished—a convenient and spacious fair ground with plenty of shade, good water, and room to camp; pasturage for the large number of horses and ponies belonging to the Indians; good weather; enthusiastic workers, both Indian and white; good displays of the products of Indian homes and farms, notwithstanding the poor farming season; interesting and wholesome diversions; and large numbers of visitors, insuring sufficient gate receipts to pay liberal premiums and the operating expenses.

Between two thousand and twenty-five hundred Cheyennes and Arapahos attended the fair, most of whom arrived from three days to a week in advance of the opening day and pitched their picturesque teepees and less picturesque, as well as less sanitary, wall tents in a double semi-circle about and outside of the half-mile race track, the late comers overflowing into a nearby pasture. The neighboring Kiowas and Apaches were well represented and there were individual visitors from several other tribes. Before and during the fair

there was much sociability among the Indian campers, the early morning breakfast party being the most popular sort of gathering. During the entire encampment no case of drunkenness or disorder on the part of any Indian was observed—rather a remarkable fact and one testifying to the efficiency of the county sheriff and his deputies in keeping out “bootleggers” as well as to the general good sense and sobriety of the Cheyenne and Arapaho people.

The first act was the holding of religious services for and by the Indians on the Sunday evening preceding the fair. These services were in charge of the missionaries of the field, who invariably lend their presence and active support to the fair and who are helpful generally in all of the enterprises set on foot looking to the lifting up of the Indians. The morning meeting was well attended, the sermon in English being interpreted into both the Cheyenne and Arapaho tongues. On the same evening the churches of the town were closed and the Christian people of Watonga joined the Christian Indians in a union meeting at which hymns in the Indian tongues were sung and addresses were made by a number of the leading Christian Indians. The remarks of the Cheyennes were interpreted into Arapaho and English, while the Arapaho addresses were translated into English and Cheyenne.

The occasion of the second general gathering at the fair was the delivery of a lecture on some of the educational phase of tuberculosis and trachoma by Dr. Joseph A. Murphy, Medical Supervisor of the United States Indian Service. The address, which was given upon the grand stand, was illustrated by more than a hundred fine stereoptican views and was listened to by perhaps five hundred Indians, who were shown pictures of well- and ill-kept Indian homes, photographs of Indians well and Indians sick, views of various sanitary arrangements and improper arrangements, magnified pictures of the very dangerous house fly and of different sorts of germs, etc. The pitiable ignorance of the older Indians is shown by the comment of an aged Cheyenne the following morning, to the effect that the Cheyennes have enough sickness among their own people without having brought to them pictures of sick persons of other tribes! The younger people—those who have had the benefit of some education in English—were much impressed by the lecture.

That the teaching of sanitation to the people of the tribe does bring encouraging results was made plain to those visitors who passed among and viewed the Indian teepees and tents. As a rule,

the surrounding premises were kept clean and neat. In many places, boxes were in use to contain the camp refuse and these were emptied daily. Since the public drinking cup was not allowed on the grounds, every person or family group had separate cups. Paper drinking cups were offered for sale at one cent each and tin cups at three cents. While these things were prearranged by the managers of the fair, the Indians themselves are worthy of much praise for the general cleanliness which prevailed. Upon this feature of the camp, a veteran editor said in his paper (*The Watonga Republican*):

There is one conspicuous thing about the tents in the Indian camp and that is the general cleanliness to be seen. In most of them carpets or cloths are spread upon the ground and the hangings are all clean and neat. In many of the tents can be seen cots and in some cases beds with white spreads. The writer could not help but contrast the appearance inside of those tents with the interior of the teepees which he used to see in the old Indian Territory thirty years ago. A great change has taken place. What brought it about? Look at it from whatever point of view you may, and you must admit that the teachings of the Christian religion are the potent factors in bringing about this change. The Christian religion is the greatest cleanser and civilizer that the world has ever known.

Tuesday, the opening day of the exhibition, was a perfect Oklahoma summer day—a little warm for the vistors from the North, but all that the residents—both Indians and whites—could wish. At nine o'clock, the chiefs and head men, a gorgeous company, dressed in magnificent buckskin suits and war bonnets and mounted on prancing ponies, issued forth to parade the streets of the town, a mile distant, according to program. Many of these apparent barbarians had entered at the fair exhibits of live stock and farm and garden produce of their own raising and proudly wore the exhibitor's badge of distinction. The parade returned, the merry-go-round began its dizzy whirl, the refreshment vendors shouted their wares, the program of sports commenced, and the fair was properly opened. One might visit the snake show, if he possessed sufficient curiosity and a dime, or view the Wild West entertainment, which, even in the wild West, never fails to attract, or patronize the indispensable refreshment stands, where bottled "strawberry" soda water and cones of ice cream were in large demand; nowhere on the grounds could one find any of the games of chance or gambling devices which are usually found at fairs and which appeal strongly to

the gambling instinct inherent in all of the dark-skinned people of the earth. At this year's fair, native games and contests filled a large part of the program of sports and proved more interesting to the spectators than the baseball, basket ball, and modern field games of the previous year. Among the former were the horn-dart-throwing game and Indian lacrosse, both played by the women, and archery, arrow throwing, and "throwing the shield" by the men. These sports took place in view of the spectators in the grand stand in the mornings, while the afternoons were given over to the sham battle, a very realistic representation of Indian warfare; and, following this, to the horse and pony races, including among others, an exciting relay race, in which the mounted contestants were required to change both steeds and saddles twice during the course. The Indians themselves largely organized, and altogether carried out, these games and sports, including the sham battle and the horse races, and in a most creditable manner.

On the second and third evenings of the fair a representation of primitive Indian life was given for the benefit of large numbers of spectators. The scenes portrayed the camp life of the olden time, showing children at play, the reception and entertainment of visitors arriving with travois from a distance, a council of chiefs, and most picturesque Indian dancing, including the staff dance of the Arapahos and the wild shield dance of the Cheyennes. These representations were simply given in the open air in the light of camp fires and met with popular favor.

The well-filled exhibit hall, newly whitewashed and hung with festoons of red and white bunting, was clean, spacious, and restful. On either side of the broad central passage were booths—one fitted up as a rest room for women, and another as an information bureau and public telephone station; two contained exhibits of camp cooking and sewing; three were filled with specimens of classroom work from the Cheyenne and Arapahoe schools of the four superintendencies represented at the fair; five booths contained interesting and artistic exhibits of Indian buckskin and bead work, and six were filled with displays of farm and garden products. Of the latter, there were three hundred and ninety-five separate exhibits made by one hundred and twenty-five different Indians. At this fair there was a decided increase in the number of farm and garden exhibits over the number shown at the fair of the previous year, notwithstanding the terrible drouth of May and June. While at the first

fair many exhibits were fragmentary, at the Watonga fair the exhibits were complete and unbroken. The following list will show the number of exhibits of the different sorts of produce at the first and second fairs:

	Fair 1911.	Fair 1910.
Yellow corn, - - - - -	68	35
White corn, - - - - -	58	67
Bloody Butcher corn, - - - - -	49	32
Squaw corn, - - - - -	33	16
Milo maize, - - - - -	9	11
Sorghum in heads, - - - - -	15	11
Watermelons, - - - - -	21	3
Kaffir corn, - - - - -	77	43
Cotton stalks, - - - - -	10	2
Onions, - - - - -	3	8
Irish potatoes, - - - - -	5	5
Sweet potatoes, - - - - -	6	7
Oats, - - - - -	3	7
Wheat, - - - - -	5	4
Miscellaneous, - - - - -	33	78
Total, - - - - -	395	329

The names of some of the prize winners follow: Little Rock, Cut Finger, Coyote, Blind Bull, Little Bird, Howling Hawk, Howling Crow, Philip Rabbit, Tobacco, Edward Yellow Calf, John Bull, Doty Lumpmouth, Bird White Bear, Benjamin Spotted Wolf, Short Nose, Charley Whiteman, Peter Bird Chief, Mark Tall, Black White Man, Victor Bushy Head, White Thunder, White Buffalo, James Paints Yellow, and DeForest Antelope. Many of these Indians received several prizes.

The exhibits of cooking and sewing, while not numerous, were of excellent quality. There were sixty entries of preserved fruits and jellies and a dozen or more of bread and cake. Of needlework there were about twenty-five specimens. Prizes were awarded for the best modern house dress made in camp, the best kitchen apron made in camp, the best gingham dress for a child made in camp, the best display of button holes, the best display of laundering, the best batch of Indian bread, the best white bread made in camp, the best pound of butter, the best pound of lard, the best glass of wild plum jelly, the best watermelon preserves, etc. This list merely indicates the scope of the competition among the housewives.

The exhibits of native Indian handiwork were especially fine. They numbered two hundred and twenty articles presented by eighty families. The display of old Indian tools and utensils, some of the articles more than a hundred years old, proved of great interest to visitors of both races.

When it is remembered that many of the Indians came to the fair from a long distance, traveling by wagon, it is noteworthy that one hundred and eighty-six entries were made in the live stock and poultry department. The stock exhibited was very good and was principally of the Indians' own raising. Much of the poultry would have taken prizes anywhere. In this department prizes aggregating \$235 were offered for the best-conditioned team, harness, and wagon, the best team of horses, the best team of mules, the best brood mare and foal, the best colt under one year raised by an Indian, the best colt under two years and over one year raised by an Indian, the best bull, the best cow giving milk, the best calf raised by an Indian, the best steer raised by an Indian, the best heifer raised by an Indian, the best boar, the best shipping hog, the best pen of pigs raised by an Indian, and for the best pens of several varieties of chickens, turkeys, geese, and ducks.

The total amount of the cash premiums offered by the management was about \$700, which does not include the prizes given to the winners of athletic contests and horse races, nor to the winners of the contests in neatness. The latter were for the best kept teepee in camp, the best kept tent, the most neatly dressed man, the most neatly dressed woman, and the most neatly dressed family, of four or more. An Indian baby show brought out many of the young mothers of the tribe with their brown-skinned babies, rather more sedate but no less delightful, than infants of the white race. First, second, third, and fourth prizes were also offered for the prettiest baby, the best behaved baby, the fattest baby under one year, and the cleanest and most neatly dressed baby.

The fair is conducted by an executive committee composed of seven members, namely, the four superintendents of the Cheyenne and Arapaho field, and a president, a vice-president, and a secretary, the last three officers being Indians chosen by vote of the tribe. One of the principal ideas in the organization and conduct of the fair is to school the Indians in its management so that they may soon bear the chief burden and responsibility of the work. They already take a large part in the preliminary consultations which are

necessary to place on foot so considerable an enterprise, in the subsequent arrangement of the program, and in the actual work of installing the exhibits, carrying out the schedule of events, and running the fair generally.

The fair has attracted the attention not only of the people of this section of Oklahoma, but of many persons from other States as well. There came purposely to see the fair visitors from Texas, Kansas, Arkansas, Nebraska, Missouri, Minnesota, and New York, and probably from other States as well. On the second day there were fully eight thousand persons in attendance, including the Indians, and even with so great a throng as this expressions of the greatest satisfaction only were heard from visitors and Indians alike. Referring to the excellent order which prevailed throughout the fair, the *St. Louis Post-Dispatch* makes the following comment:

Persons who doubt the possibility of enforcing prohibition in Oklahoma could have found something at this fair to think about. Prohibition was enforced. The city officials of Watonga, the sheriff of Blaine county, Government officials, and the Indians themselves joined hands in keeping a lookout for "bootleggers." There was no drunkenness and no disturbance.

The purpose of the fair is two-fold, as stated by the correspondent of the *Oklahoma City Times*: "First, to show that prevailing opinions of the red man are as unjust as they are groundless; and second to stimulate within the Indian's breast such ambitions as will render him more and more efficient from an economic standpoint."

The first fair was held last year at Weatherford, and no sooner had the spring crop season opened than its beneficial results began to be apparent. The Indians went at their farm work earlier than usual; they planted a larger acreage of crops than before; they worked better; they set larger gardens and planted more potatoes than formerly; more attention was paid to the raising of poultry and pigs, and better care was taken of the cattle and horses. Early in the spring the people began to talk about and make plans for the next fair. Even in the face of the continued drought, they did not give away to discouragement.

We believe that the fair is successful in its two-fold purpose, and in spite of the magnitude of the task of organizing and conducting it successfully, I do not know of an Indian, or of an employee of the Government in this field, or of a missionary, who would willingly give it up.

How Education Is Solving the Indian Problem; Some Practical Results:

By M. Friedman.



THE American Indian is finding himself. He is rapidly taking his proper place with the white man as a good citizen, a true patriot, a self-respecting and self-supporting workman, and a Christian. There is a great gap between the aboriginal American of the days of Longfellow and Cooper, with primitiveness and savagery surrounding him, and the Indian of to-day, putting aside petty warfare and inter-tribal strife, forsaking the roaming from place to place for the farm and the work shop, and building a permanent home, which is each year better furnished and more sanitary. He is now mingling with the neighboring whites on terms of amity, and becomes each year more integrally a part of American citizenry. While at first the benefits of education were rarely recognized by the Indian himself, and were usually underestimated by the whites, it is being generally accepted that by means of thorough education, and because of its influence as a developing factor, the Indian is being redeemed from the old ways of indolence and superstition, to a capable, self-sustaining individual, differing little except in physical characteristics from the white man.

While it was the custom a number of years ago to attribute every crime and every offense against the law and against civilized custom to educated Indians, it is a rare occurrence nowadays to find the graduate of a Government school charged with the breaking of his country's laws. The Nation is rapidly waking to the fact that education of the right sort, which teaches the elements of knowledge, which does not forget the moral nature, and which gives thorough instruction and training in some vocational activity, is responsible to a very large extent for the progress which the Indian has made on all sides. We find the Indian on the reservation is more productive and industrious. Hundreds of Indians have left the reservation and are taking their places in white communities as respected citizens



TRUE INDIAN TYPES—OTJIBWA WOMAN, OKLAHOMA
(Copyright Photo by Cornish, Arkansas City, Kansas)



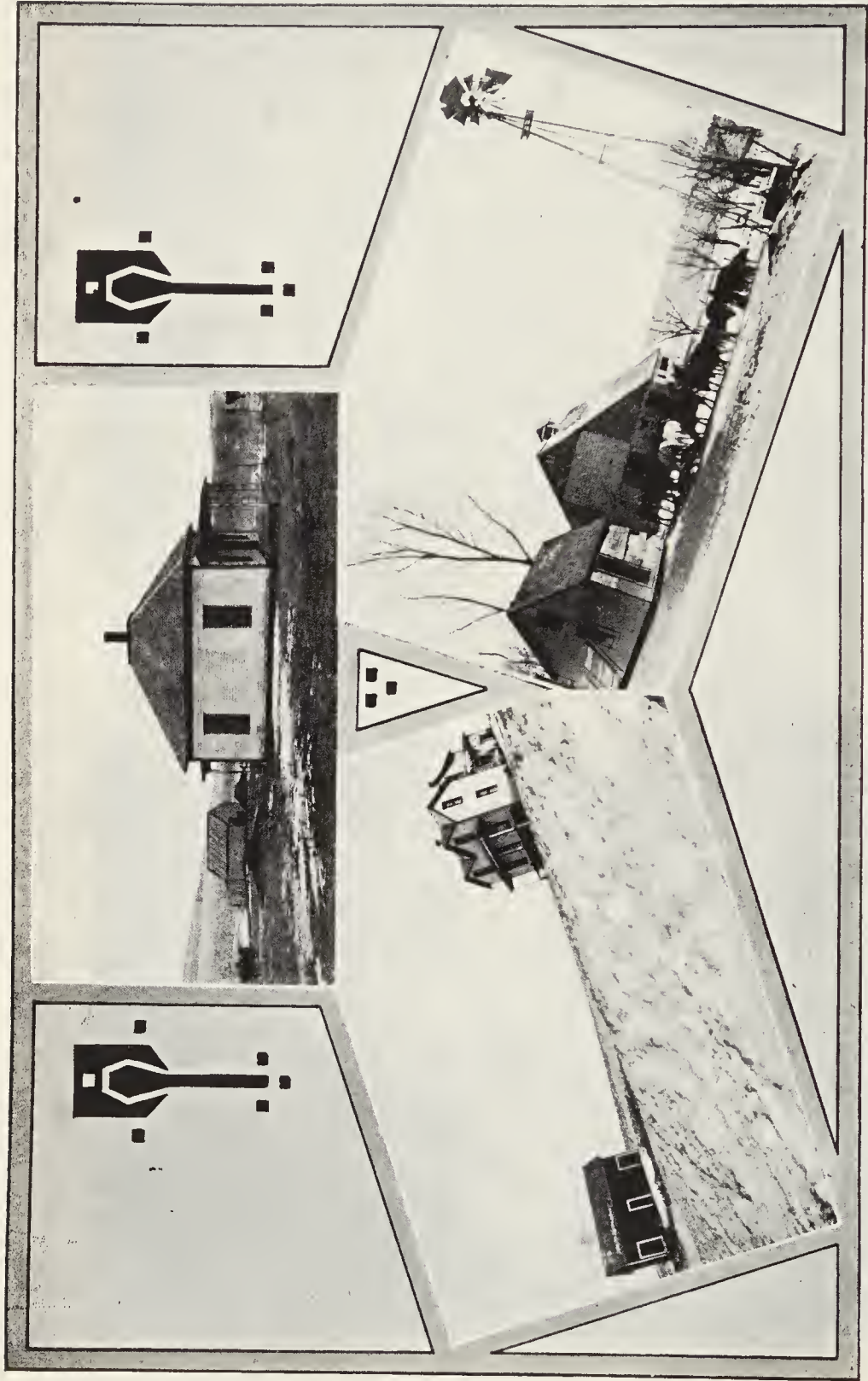
INDIAN GIRLS MAKE EXCELLENT NURSES. THEY ARE PATIENT, SYMPATHETIC, AND SKILLFUL. MRS. JULIET SMITH, A CARLISLE GRADUATE, WHO COMPLETED A COURSE IN NURSING IN WELL KNOWN SCHOOL, IS VERY SUCCESSFUL



CROSS COUNTRY TEAM 1911



LOUIS TEWANIMA,
CARLISLE'S FAMOUS LONG-DISTANCE RUNNER AND A FEW OF HIS TROPHIES



HOMES OF OMAHAS EDUCATED AT CARLSLE

A SERIES OF TWENTY-SEVEN PICTURES WERE RECENTLY RECEIVED SHOWING HOW OUR RETURNED STUDENTS FROM THIS ONE TRIBE OWN GOOD HOMES, ARE ENGAGED IN BUSINESS, THE TRADES, AND IN FARMING—ALL THRIFTY AND INDUSTRIOUS. THEY ARE MOULDING THE LIFE OF THE TRIBE

and competent workmen. They are in the professions, in the trades, in the busy marts of commercial life, in the Government service, and some of the most honored missionaries in the Indian field have Indian blood and were trained and educated in the Government schools.

Carlisle graduates and returned students have had a very large share in the work of rejuvenating and civilizing their race. The training which these young people have received has not only been a vital influence in their lives, but has touched and influenced the lives of their fellow tribesmen. Records which have been gathered with great care and at much labor of their activities since the termination of their school careers, have vindicated the far-sighted wisdom of the Government in giving the Indians a thorough common-sense education. The educated Indians are in the van of progress. They are among the leaders of their race, and are rapidly being afforded that recognition which every life worthily lived is bound to receive.

Carlisle Graduates as Teachers of Their People.

A man of national prominence, who is very much interested in the Indian and is desirous of helping him in the race for citizenship, recently asked me: "What do your graduates and returned students do for their people? What influence do they exert on their tribe?" He was surprised and gratified when I gave him the facts, and expressed the opinion that this kind of information should be more widely disseminated. He was rather nonplussed, however, when I asked him a little later what the average white graduate from the public grammar schools, which are similar in grade to the Indian schools, accomplishes for his people, or to what extent he goes out into the dark corners of city life and engages in missionary work, looking toward the elevation of the more needy masses of the white race. This same question might well be asked concerning the graduates of our high schools, colleges, and universities. When the graduates of our public schools earn an honest living and are successful in business or in the professions, it is generally felt that college education is vindicated.

Too often we judge Indian education by standards entirely different from those employed in the estimate of schools for whites, but the educated Indian, by the work he does, by the good he accomplishes, and by the respect he enforces, abundantly justifies the

expenditure for his education. The Carlisle school alone has 291 workers in the Indian Service, who are real missionaries among their people and are aiding the Government in its work of bringing the Indian people into citizenship. A few examples will indicate the character of the service which they are rendering.

One of the most successful enterprises which the Government conducts in connection with the Indian Service is the work of finding employment for Indians, both old and young. This system is an outgrowth of the Outing System at Carlisle, and gratifying results have been obtained in extending it to the entire Indian field. Under its jurisdiction the Indians have demonstrated that they have real mechanical ingenuity, and are being employed in factories and by some of the largest railways of the country. They are found in the beet fields of Colorado, on the irrigation projects in Montana and Utah, in the shops of the Santa Fe Railroad all along its system, in the sawmills of Wisconsin, and in the logging camps of our largest forests. Last year, under the Department of Indian Employment, the Indians earned \$374,783.40. The man who inaugurated and promoted this work, and who is now successfully at its head, is Charles E. Dagenett, a Peoria Indian and a Carlisle graduate.

In the same department are a number of Carlisle graduates and returned students. Stuart Hazlett, a Piegan, of the Class of '99, and Martin Archiquette, an Oneida, of the Class of '91, are both valuable aids in the work. A number of others are in the office of the headquarters at Denver.

Several of our graduates are superintendents of Indian schools, which they conduct with great efficiency. Benjamin Caswell, a Chippewa, of the Class of '92, is superintendent of the Indian school at Cass Lake, Minnesota, and Henry Warren, a Chippewa, of the Class of '94, is superintendent of the Indian school at Bena, Minnesota. A large number of others are teachers both in the academic and industrial branches of Indian schools; some are valuable aids in the administration of reservations.

One of the best day schools which the Government maintains for the Indian is Day School No. 27 on the Pine Ridge Reservation. A prominent educator writing for the *Southern Workman* has recently described this school as follows:

Approaching it, one sees in the distance a group of white wooden buildings. As details come into clearer view, each building proclaims unmistakably its use. The schoolhouse itself suggests New England. In the yard are swings, poles,

and bars for playtime. Near the schoolhouse is a cottage for the teacher and his family, and farther away may be seen the barn, a garden of several acres, the pasture, cows, horses, pigs, and chickens, all so suggestive of a small but prosperous farm that the uninformed visitor might well wonder whether he had discovered a school with a farm annex or a farm with a school annex. It is the happy interrelation of home, farm, and school that makes schools of this type unique.

There are facilities for bathing, and a large kitchen. A midday lunch is provided, which the students prepare. Instruction is given in laundering, and the students clean the school room, cut the wood and police the yard. The Indian children who attend love their work and are interested in their studies. This school is conducted by Mr. Clarence Three Stars, a Sioux Indian, who obtained his education at Carlisle. His wife is his assistant, and gives instruction to the girls in household work. She also is a returned student from Carlisle.

This instance is one of the many where our returned students and graduates are in a most definite and practical way successfully aiding their people in the climb upward. It is a practical demonstration of what an Indian may do in aiding his people to acquire citizenship and civilization. A large number of the wives of our returned students and graduates are also returned students and graduates of Carlisle, and they are fine helpmeets because of their quiet influence and active work.

A few years ago we received a small number of students from Alaska, and those who have returned to their people have been remarkably successful. Many are engaged in the trades and several are in business, all earning a good living and owners of modern homes. Four of our boys and girls are in the teaching service in Alaska, and reports which have been obtained from the Government officials indicate that they are doing excellent work among their people. One of these young ladies, who is now conducting a very successful school and is highly thought of by her superiors, recently wrote: "It is for the purpose of helping my people that I am in isolation to-day. It is, indeed, a task for one just out of school to be placed and teach among her own people, who have had so few educational advantages, but I am simply doing my life's work, and I enjoy it. Since my return, many of the families here have concluded to send their older children away to better schools; some have gone already." This young lady is teaching at Klinquan, Alaska, far removed from any

evidences of civilization. Her work means much self-sacrifice, but she is happy in the knowledge that she is doing her duty.

A very few students were enrolled at one time from Porto Rico, all of whom are doing well at various kinds of work on the island. Three of the girls are teachers in the Government schools, and one young man is principal of a school in San Juan with a number of teachers under him.

Large numbers of others could be mentioned, but the few whose records are quoted are suggestive of the kind of service which the returned students are rendering in the cause of Indian education and civilization. The statistics herein given indicate the character of this employment.

Carlisle Graduates in the Professions.

There are numbered many men and women of the Indian race who are in the professions. They are following, with signal success and credit, work in the law and journalism, in medicine, engineering, etc. A fair proportion of these professional people have obtained their education at Carlisle, and there received the incentive to proceed further and obtain an advanced education. In nearly all cases they have worked their way through the university or college which they subsequently attended. They are from various tribes, are laboring in nearly every part of the country, and are rendering valuable services in their communities.

On the Oneida Reservation in Wisconsin, the Oneidas are dependent very largely for medical aid on Dr. J. A. Powlas, an Oneida, of the Class of '91. Dr. Powlas made an enviable record at college and since his return home has been a real missionary among his people, doing the kind of work which spreads happiness and contentment. He is a leader among the Oneidas, being chairman of his township. At the last meeting of the Carlisle Alumni Association, he was elected president. He is a member of the executive committee of the recently organized American Indian Association, which gives promise of doing much for the Indian people.

While there are only a few Indians who have entered the ministry, one, James G. Dixon, a Nez Perce, who obtained his education at Carlisle and later attended Moody Bible Institute, is doing good work as a traveling missionary among the Nez Perce Indians and other tribes in the Northwest.

Many Indians have held public office, such as mayor, and there

are several in Congress—two United States Senators and one member of the House of Representatives. James Phillips, a Cherokee, and ex-student of Carlisle, who later was graduated from a college of law, is now successfully practicing his profession in Aberdeen, Washington. He has been judge of the court and is a prominent and respected citizen. His wife is also a graduate of the school.

One of the most successful dentists in Tiffin, Ohio, is Caleb Sickles, who, after graduating from Carlisle, worked his way through the medical department of Ohio State University, at Columbus. He has a modern office, a large practice, and has been honored by his fellow citizens.

It is not very often that Indians have qualified successfully as professional baseball players, and yet one, Charles A. Bender, a Chippewa from Minnesota, who was graduated from Carlisle in 1902, is one of the most prominent professional baseball players in the American League, at present being with the Athletics at Philadelphia. He is married, lives in a beautiful home of his own in Tioga, possesses considerable property, and, besides the profession he is following, he is an expert jeweler. He has been pronounced by recognized experts as one of the greatest players in America. He lives quietly and unostentatiously, and is admired and respected by the best people in Pennsylvania. His reputation is national.

In Minneapolis, Minnesota, located in one of the largest office buildings in that city, with a suite of rooms which are furnished with the best equipment and furniture, Oscar DeF. Davis is making a success as a dental surgeon. He is a Chippewa Indian and a graduate of Carlisle in 1903. His interest in his people continues unabated. He worked his way through the University of Minnesota and graduated near the head of his class. He numbers among his patients many prominent people of his city.

It is a well-known fact that there is plenty of opportunity for honest and capable attorneys with Indian blood. For years the Indian has been the easy prey of unscrupulous white men, and his land and money have been taken away from him by grafters and dishonest real estate men with comparative ease. The Indian needs not only the protection of the Government, but he needs to be taught the simple fundamental principles of business, so that he will not deed away his land without proper remuneration. A number of Indians are practicing the law with great success. One of these is Thomas Mani, a returned student of Carlisle, who later attended

Dickinson College, and worked his way through the Law School of the University of Minnesota. He owns a beautiful home, and last year the net profits of his practice amounted to \$4,000. On numerous occasions he has been a great help to his people, and many a young man with Indian blood has been started on the right road by this man. In a recent letter, he wrote: "I have been trying to set an example for others to follow, and have made an independent living. I have always abstained from drinking intoxicants, which fact I consider of great importance in the bettering of my own race, as well as for the white people who are my neighbors. I have a son named Delphin, born December 22, 1907. He has been an inspiration to me for noble things, and has made the home more cheerful than before."

Indian women make competent nurses when properly trained. By nature they are adapted to this work. They are deft with their fingers, patient and sympathetic with those who are ill. After completing the course at the Carlisle hospital, many of our girls are encouraged to enroll as students in some of the best hospitals in the East, where they take the nurses' training course. A large number of the girls have completed this course with credit, and are now out in the world successfully practicing their profession. The best physicians who have come in touch with their work speak of them in the highest terms and are a unit in praising not only their skill, but in commending their patience and sympathy in the sick room.

Alice Heater, a graduate of the Carlisle School, who later graduated from the Jefferson Hospital of Philadelphia, is successfully practicing her profession in San Francisco. In a recent letter she says: "After completing three years' training at the Jefferson Hospital, I entered the Philadelphia Hospital for Contagious Diseases, where I completed a post-graduate course of six months in that special line of nursing. This course was of great interest to me and included work in diphtheria, scarlet fever, and measles. After finishing my course at the hospital I continued to practice my profession at Philadelphia, where I was very successful, earning \$25 per week. A year ago I came West and located in San Francisco, California. Here I have also done well. I earn from \$25 to \$30 per week. Have had four hospital positions offered me here, but prefer to do private nursing."

Charlotte E. Harris, of the Class of '02, is another successful nurse, practicing her profession in Philadelphia. She has as much

work as she can do. Many others are likewise succeeding in this most admirable work. They are eagerly sought and given high remuneration by the leading physicians and surgeons.

Space forbids enumeration of the individual careers of nearly a hundred of our returned students who have entered the professions. They are succeeding beyond the expectations of the best friends of the Indian. They are making good not only among their own people, but in competition with the best-trained professional men of the white race.

The Carlisle Boy in Farming and the Trades.

The Indian, from long lines of ancestry, has inherited skill in the execution of mechanical work. He is deft with his fingers, patient, and painstaking. When properly trained he develops into a very skilled mechanic, and the large numbers who are now in the various trades earning good wages attest the fact that as an expert workman the Indian is assured of a good livelihood. The Carlisle school places strong emphasis on vocational training. It believes that every boy and girl should have some definite occupation or vocation in life. With that end in view every student of the school takes up some trade or occupation. Many of the boys take up farming. The instruction is of a practical nature, and the students are not only made acquainted with the best in their trade, but they are given a chance to learn actual methods as they are practiced on the outside. It is a common comment that the Carlisle boy and girl is not afraid of work when he or she leaves school.

Some years ago there came to Carlisle a member of Geronimo's band of Apaches from Fort Sill, Oklahoma, by the name of Vincent Natailish. He applied himself indefatigably to his studies and graduated in 1899. He then took up the study of civil engineering and is now working in New York City. He is a splendid representative of his race, and shows by the success which has attended his efforts that it pays to educate an Indian. He is a skilled workman, and has on numerous occasions been of much help to his people, whom he has had occasion to represent officially in Washington.

A full-blood Tuscarora Indian at Davenport, Iowa, is foreman of a large printing establishment and is doing well. This young man, Leander Gansworth, is a graduate of the Class of '96. He is an expert linotype operator and understands his business thoroughly. Recently he has been selected secretary-treasurer of the Tri-City

Allied Printers' Trade Council for Rock Island, Illinois, Moline, Illinois, and Davenport, Iowa. He has a nice family, owns his own home, and is highly thought of in the community in which he lives.

One of the skilled men with the Pennsylvania Railroad in Altoona, who is an expert car builder, is a Cherokee Indian, and an ex-student of Carlisle, Samuel Saunooke. A number of our students have opened up their own shops, and with the training which they received at Carlisle are doing well. These include a number of blacksmith and carpenter shops, shoe shops, bakeries, tailor shops, etc. Since we have given attention in our teaching to the business side of the trades, a large number of the returned students are going into business for themselves.

On the school farms and in the dairy, and while under the training of the best farmers of this state and of the neighboring states under the Outing System, our students become thoroughly familiar with the best methods of intensive farming. Nearly all Indians have land, and a majority, when their school days are terminated, will take up farming. John Frost, a Piegan Indian, who completed a partial term at Carlisle, is now a successful rancher at Grey Cliff, Montana. He owns his own home, which he built himself, and has a nice family. He is successfully farming two sections of land. In a recent letter he said: "I am the only Indian in this neighborhood, all the rest being white, and I am pleased to say that they are all my friends. Recently they elected me a school trustee for the term of three years. Last election quite a number of my neighbors came to me to run for county commissioner, but I declined."

Carlisle Graduates Compete with Whites.

Because of the training in independent living which they receive, a large number of our students permanently leave the reservation and take up the practice of their professions or trades and the earning of a livelihood away from the reservation. More than one-half of the graduates have done this and are successfully competing with the whites. They own good homes, send their children to the public schools, and are severed from governmental guardianship. Not content to be wards, they have taken up their residence in white communities where they are industrious, self-respecting citizens. This is very encouraging, and indicates a type of courage based on efficiency.

A number of the young people heretofore mentioned are successful away from the reservation. Recently a graduate of Carlisle, who afterwards worked his way through Princeton, was honored by being chosen secretary and treasurer of the Princeton Club of the Northern District of New York State. He is a man of influence in his community and among his people. He is a full-blood Tuscarora Indian, and is a member of the firm of one of Buffalo's largest and most prosperous manufacturing establishments. An Indian, he has won the highest respect and admiration of many white men of prominence. He is Howard E. Gansworth, a graduate of the Class of '94.

One of the Carlisle students who had the honor of being a nation-famed athlete in his school days is James Johnson, a Stockbridge Indian, of Wisconsin. He was considered one of the most wonderful athletes of his day. After graduating at Carlisle he entered Northwestern University at Chicago, worked his way through, and was graduated in 1907. He married a Carlisle girl and later settled in San Juan, Porto Rico, where he is practicing his profession as a dental surgeon. Last year he did a business of more than \$4,000, and numbers some of the most prominent officials and residents of the Island as his patients. He has just completed the building of a beautiful home. In competition with others, he is making a splendid success.

The number of those who are doing well in competition with the whites is ever increasing and the examples here mentioned could be multiplied manifold. An examination of the records of our students and the tables which are given later on indicates to what extent the Carlisle graduates and returned students have forever severed themselves from a paternalistic control, and the extent to which they have entered the ranks of citizenship as wage earners in competition with whites.

(To be concluded in the March issue.)



Some Indians I Have Known:

As-i-ni-wud-jiu-web, the Good Man.

By J. A. Gilfillan.



LONG in the sixties, the subject of this sketch was living in a wigwam, at Cass Lake, Minnesota, where the trail to Red Lake leaves the Lake. He was an Ojibway and a Grand Medicine man of the orthodox belief. His name means "Stone-Mountain-Sitting." The Rocky Mountains are called by the Ojibways "The Stone Mountains," a very correct name, as any one who has seen them will say, for they are formed of stone, and along until about the first quarter of the last century they were so called by the whites, as any one may see by looking at old maps, where they are properly set down as "The Stone Mountains;" but, unfortunately, some one with a mania for improving changed this to the "Rocky Mountains," which spoiled it, and is not nearly so correct.

At a certain time a child of our subject fell sick, and he being a competent medicine man, immediately used all the means that should be used to make the child well. He rattled with the bones, performed all the incantations, accurately repeated all the chants, sang and drummed, shook the rattle over the sick child, brought the articles of the highest healing power out of the sacred Medicine Bag, made a tremendous effort, and accurately went through the whole performance from first to last, which ought to have resulted in a cure as sure as the sun is bound to rise in the morning. When all was done, the child died! This was a tremendous back-set to Stone-Mountain-Sitting, and caused him, after gloomily revolving the whole matter for a long while, to throw all his sacred medicine bags, rattles, bones and medicines into the fire. He had lost all faith in the Grand Medicine. According to it, the child was bound to recover, for he had done everything; yet the child died! He had now no religion!

Shortly after, he removed forty-five miles to the northwest to Red Lake Agency. While there a startling event happened. In January 1877, two young full-blood Ojibway clergymen arrived from

White Earth, ninety miles to the south, to begin a Mission among the Red Lake Chippewas. Their coming created a sensation. Everybody went to see them—clothed in show-white surplices, speaking in the Ojibway language which everybody could understand, singing Ojibway hymns and praying Ojibway prayers. They were forty-five miles from any other people; life was monotonous; there was only the beating of the gambling drum or the Grand Medicine drum. This was something entirely different. This spoke of holiness; of a Father in Heaven who loved his children; of a Savior who had died for them and was now preparing a blessed home for them. But it evidently struck a need, for within a very short time twenty Ojibways applied to the two clergymen, Revs. Samuel Madison and Fred W. Smith, were instructed and baptized. One of the very first was Stone-Mountain-Sitting. Since the death of his child, he had no religion; this met the craving of his heart; he found comfort and peace in it. In fact, the Church and her services became his life. At no service was he ever absent, and he took the greatest delight in all that was done there.

The young Ojibway men complained sometimes about his manner of singing the hymns, and when on the outside sometimes mimicked him; but it was evident he sang from the heart. It was all a very real thing to him. The Indian Christians had weekly prayer and exhortatory meetings at all the different Christian houses in rotation, where they sang many hymns, interspersed with short addresses on the Christian life by the lay people present, both men and women, until all who could or would had spoken. If any Christian had made a mistake in the Christian life or had become cold and dropped out, there was the place where he or she was followed, and by loving appeal brought back and restored. Stone-Mountain-Sitting was always at these meetings and always said a few words, and without being eloquent and flowery, his evident goodness always made an impression.

By and by a \$1600 frame church was built, in the tower of which hung a sweet-toned bell that could be heard over the entire village. Stone-Mountain-Sitting at once installed himself as the unpaid sexton of the church, cut the wood, made the fires, swept out the church and rang the bell, and all this it was his delight to do as long as he lived. He was perhaps sixty-five years old when he was baptized, and he lived to be perhaps ninety. He also acted as an unpaid under-shepherd of the sheep. When anyone was absent

from church, he went after them privately; if any ceased to come to Holy Communion, it was the same. He kept a general "mother's hand" over all the members of the church.

He was also by far the most industrious man in Red Lake and supported himself and his daughters in their little home by his daily labor. He sawed all the wood for the Government employees and for the Government. He was never a day idle. There were plenty of young men in the prime of life, but they were content with the un-failing supply of fish out of their great lake, which, with a little wild rice or with corn which the women pounded with a pestle in a mortar, furnished all the food they needed, and they did not trouble themselves with working. Not so Stone-Mountain-Sitting. He was always at work every week day, and never seemed to tire. Either it was that the new spiritual life that had come to him exalted his bodily powers and made him immune from fatigue, as St. Paul shook off the viper into the fire and felt no harm, or else he was born so.

Every year he walked over the land and frozen lakes in the dead of winter to Leech Lake—seventy miles—and back, to get his annuity of \$5.00 from the Government. There were no human habitations except at Cass Lake, forty-five miles distant. He camped out when the temperature was 30 or 40 degrees below zero and thought nothing of it. Once, as he was coming from Leech Lake with his five dollars, he overtook the writer on the ice at Cass Lake and helped him to get the horse which had fallen on the ice—his shoes not having been sufficiently sharpened—on his feet, and together they found the abandoned hut of an Indian, into which they entered and made themselves comfortable for the night, even being able to make a fire, while the horse was made equally happy in an old abandoned stable.

It took Stone-Mountain about ten days or two weeks usually to go to Leech Lake and get his five dollars, according to the length of time he had to wait at the Agency at Leech Lake for payment when he got there. He walked about thirty or forty miles a day while on the road, but those five dollars were precious to him. Once he heard that payment was going to be made at White Earth, and started to walk there with his son—a distance of perhaps ninety-miles. But when he got to Twin Lakes, within eighteen miles of the agency, he heard that it was a mistake; that there was to be no payment; so he started home. The last day he walked at least forty-five miles,

and when he got to his home he skipped down to the lake and brought pails of water to the house. I asked him if he was tired, and he answered, "Not in the least!" His son was, but not he! He was then between eighty and ninety years of age.

He had one windfall come to him. That good man now in Paradise, the late Mr. Michael Schall of York, Pa., bought him a cooking stove costing about twenty dollars, and that was for years a joy to him.

Once in a great while, when there was some great meeting of Indian Christians, he went to White Earth, and there he made it his business, as he did wherever he was, to go quietly to some old crony of the Grand Medicine, and endeavor to induce him to become a Christian. I remember in particular seeing him laboring with the Medicine Man who was the highest of all in the lodge, and who had taken every degree that could possibly be taken in it. Old Day-dadge was about the same age as himself, and the love that he showed to his old crony, and the way he strove with him, made a lasting impression on me.

When about ninety, but still as able to work as ever, Stone-Mountain was taken ill with pneumonia and died. He knew he was going to die, and the last thing he said to his children was: "Ish-pemink en-dun-en-imi-shiine" (In Heaven, consider me as being).



Editorial Comment

Indian Commissioners Urge Reform



THE BOARD of Indian Commissioners has long been an important organization in Indian affairs in the United States, serving to conserve what is best in Indian life and to safeguard the rights and property of the Indians. The Board was created in 1869 by an executive order issued by that true and steadfast friend of the Indian, President U. S. Grant.

The members serve without salary and, by virtue of their appointment, are reasonably free from governmental control. Congress makes a yearly appropriation for traveling expenses and necessary clerical help. During the past year, President Taft has added, as new members to the Board, His Eminence, Cardinal James Gibbons, of Baltimore, and Hon. Frank Knox, of Sault Ste. Marie, Mich., to take the places of two honored members, Archbishop Patrick J. Ryan, of Philadelphia, and Hon. Joseph T. Jacobs, of Detroit, both of whom died during the year. During the year, Dr. Merrill E. Gates resigned as secretary of the Board, and Mr. H. C. Phillips, formerly secretary of the Mohonk Conference, was chosen for the place. Dr. Gates continues as a commissioner.

The Forty-second Annual Report of the Board has just been issued and is one of the most effective in the long list of splendid documents issued by this body. Brief in form, and definite in the recommendations which are made, the whole report accentuates the importance of enacting sane measures for the relief, protection, and civilization of the American Indian. Long experience with Indian affairs would seem to justify an early consummation of some of these reforms. Conservative, based on an urgent need and concurred in by men familiar with Indian administration, their enactment will mark a long forward step in Indian uplift.

Former recommendations for the closing of all Indian warehouses, with one or two exceptions, are repeated and emphasized. The breaking up of tribal funds and crediting these moneys to the

individual Indians, instead of a continuation of the present tribal holdings, is strongly urged. The commissioners plead for the liberation of the Fort Sill Apaches, who have long been prisoners of war, and make humane recommendations for their allotment to land either in Oklahoma or New Mexico, in accordance with the wishes of these people.

Strong emphasis is laid on health measures and an extension of the present efforts is advised. Farming is given an important place in the report and the employment of expert farmers in larger numbers is suggested. Recent reforms in this work are highly commended. The report closes with an optimistic statement regarding Indian education.

Effective Work for Suppressing the Liquor Traffic Among Indians



THE SUPPRESSION of the liquor traffic among the Indians is a matter of most paramount importance. For years the Indians have been the easy prey of the white man because of the use of whisky. Furthermore, the use of whisky has been one of the greatest enemies facing the Indian race, breaking down his physical body and resulting in his deterioration, both mentally and morally. For some years a strong movement has been fostered by the Indian Bureau, looking to the suppression of this liquor traffic. The work has had the active assistance and encouragement of Congress and the sympathetic backing of the American people. That this good work is bound to grow is indicated by an order issued some time ago by Assistant Commissioner of Indian Affairs, F. H. Abbott, which reads as follows :

To U. S. Indian Superintendents :

You are directed to see that there is given to all grades in your schools definite and systematic instruction relative to the effect of alcoholic liquors and narcotics upon the human body.

The instruction should be adapted to the grades in which it is given, and should cover the demoralizing and degrading effect of the excessive use of alcoholic liquors upon the human body, the dangers attending even a moderate use of them as beverage, and the economic waste in connection with the manufacture and consumption of alcoholic liquors.

The series of physiologies which are now on the authorized list will furnish much material for this purpose, and with what additional technical information that may be gotten from the school physician and from others sources, it is believed that this instruction can be properly given.

Mr. Abbott, previous to his entrance in the Indian Service, was always a strong temperance advocate. In season and out of season he has assiduously preached and advocated a clean moral life for every one connected with the Service, and for Indians everywhere.

Officials throughout the field are aware of this and appreciate the encouragement which he has given to the work of liquor suppression in the Indian Service. Early in January, in a letter to one of the supervisors, Mr. Abbott heartily approved of a plan looking to the cooperation of temperance speakers and workers with Indian schools, in order to promote temperance among the students, wherever this was feasible. It is both gratifying and encouraging to know that no backward step is even considered in matters relative to the suppression of the liquor traffic among Indians. These facts in connection with the whole forward movement are an earnest of the progress which is continually being made.

Indians Assuming Responsibilities of Citizenship



COMMISSIONER Robert G. Valentine has just issued the Eightieth Annual Report of the Office of Indian Affairs. A glance through its pages at once confirms the belief that it was prepared with great care and a much labor. It scintillates with strong and thoughtful suggestions for Indian welfare and is chock full of valuable data in a form at once interesting and convenient for reference. Not only every Indian official, but the Indians themselves, and the friends of the Indian among the general public, should read and ponder carefully what Mr. Valentine says of this rapidly vanishing—yet far from vanished—subject of Indian affairs.

In the first paragraph the keynote of the report is sounded by the statement of the business of Indian administration, which must concern itself with “preparing the Indians to assume their full responsibilities as Americans, the chief of which is self-support.”

The report covers every phase and activity of the relation of the Indian to our country and to the Government. The searchlight has been thrown on the whole Indian business in a way that



JAMES THORPE,
CAPTAIN FOOTBALL TEAM



GUS WELCH,
CAPTAIN TRACK TEAM



ALEX ARCASA,
CAPTAIN LACROSSE TEAM

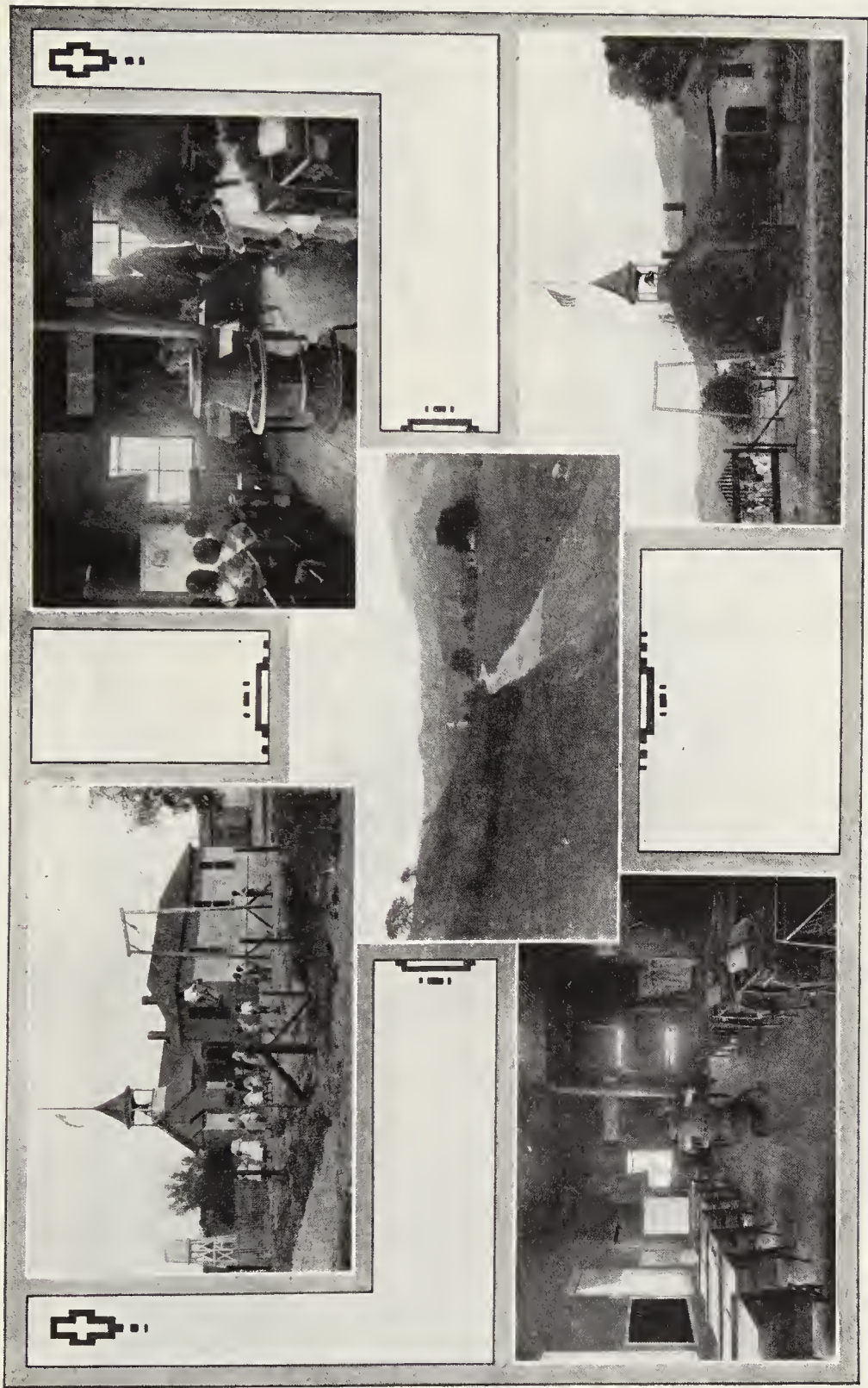


JOEL WHEELOCK,
CAPTAIN BASKETBALL TEAM



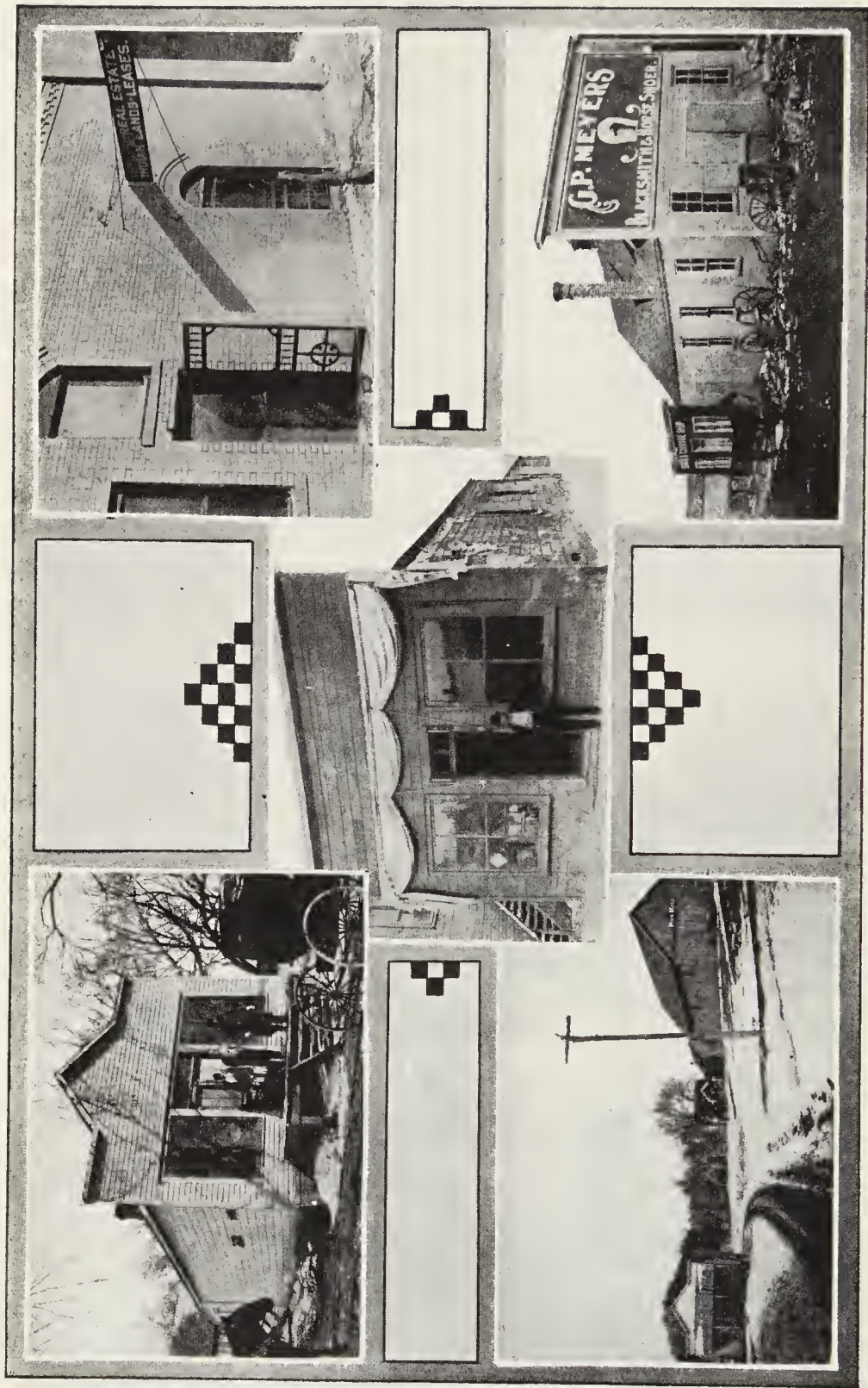
FOOTBALL TEAM 1911

THIS TEAM MADE AN ENVIABLE RECORD, WINNING ELEVEN OUT OF TWELVE GAMES. IT SCORED THE LARGEST TOTAL SCORE MADE BY ANY TEAM DURING THE SEASON



DAY SCHOOL NO. 27 ON THE PINE RIDGE RESERVATION

THIS SCHOOL IS CONDUCTED BY CLARENCE THREE STARS AND HIS WIFE, RETURNED STUDENTS FROM CARLISLE. —HOUSEKEEPING AND GARDENING ARE TAUGHT, AND THE SCHOOL IS KNOWN AS BEING ONE OF THE BEST DAY SCHOOLS IN THE INDIAN SERVICE



OMAHA INDIANS FROM CARLISLE IN BUSINESS

1. LEVI LEVERING'S STORE; 2. OFFICE OF WILLIAM SPRINGER, REAL ESTATE BUSINESS AND OWNER OF A BEAUTIFUL HOME; 3. THOMAS WALKER'S HARNESS SHOP; 4. HARVEY WALKER'S STORE AT MACEY, NEB.; 5. GARY MEYER'S BLACKSMITH SHOP—A SUCCESSFUL BUSINESS MAN

few reports have accomplished before. However, the report well says that the fruits which are mentioned are the result "of years and of many years of growth." The problem of the civilization of any people is largely one of honesty, ability and conscience in administration, and of natural evolution.

Civilization is the product of growth. The remarkable thing, to those who know the Indian, and have made a careful study of his history, and are familiar with the many drawbacks which have acted like shackles to pull him down, is that the Indian has made the progress that he has.

When we read this report and are brought into closer touch with some of the iniquities which have surrounded him in the past, and learn of some hindrances which are now a real menace, we must acknowledge that the American Indian has remarkable traits of strong character and that, after all, the Indian's problem is "the problem of a man."

That a definite advance has been made in safeguarding the health of the Indians is shown in the report. This subject is given first importance, and a distinct advance has been made in the attention and labor which has been devoted to the prevention, which means also education, as well as cure on the reservations. More and more this work is being carried into the homes and the importance of this is at once patent to those who know the reservation. The big health problem is on the reservation, and it is most encouraging to note the reforms which have been developed, or wholly initiated, by Mr. Valentine. This subject is second to no other, for, if we are to finally win the Indian to good citizenship, we must not allow him to be decimated and incapacitated by preventable disease.

The report gives an encouraging statement of agriculture and stockraising. That good farming is rapidly being developed among the Indians on the reservation is clearly brought out by some of the concrete examples and figures which illuminate this section of the report. The work of developing farming and stockraising has spread to every reservation. The Indians are beginning to evidence both skill and enthusiasm in the cultivation of their lands, and are spending more time at work and less in loafing around the agencies and in fanatical and harmful ceremonies and dances.

Mr. Valentine states that continued progress is made in finding employment for Indians, both on and off the reservations.

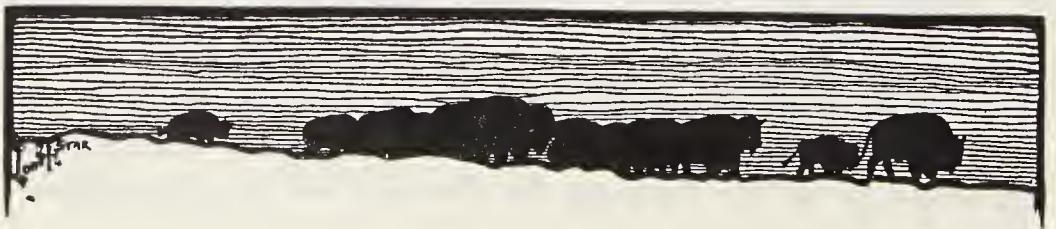
The Supervisor of Indian Employment is really carrying out the "Outing System" for all the Indians, and for the reservations. This results in a two-fold accomplishment. First, it supplies the Indians with work at good remuneration, and thus develops a self-sustaining purpose in life. Secondly, it brings the reservation Indian into touch with civilization and the white man, besides contact with down-to-date methods of work. These, taken together, furnish the best kind of training for citizenship.

A number of other important subjects are discussed, including questions of finance and land, organization, irrigation, forestry, construction, and schools. Under current problems are mentioned some of the unsolved problems of the Indians on the reservation, many of which are serious, and which present matters of common justice, which we as a Government and as a people must rectify in our dealings with the Indians.

When we think of the White Earth situation, we are brought face to face with the most glaring fraud practiced against a helpless and primitive people. With the bait of whisky and a little ready money, these Indians signed away their land to white grafters. How extensive this network of graft has been is readily seen from the report, which indicates an effort by the Government to recover 142,000 acres of land, valued at over \$2,000,000, and \$1,755,000 worth of timber, "on behalf of more than 1,700 Indians, forming almost 34 per cent of the White Earth allottees."

The Commissioner calls definite attention to the Indians' property in closing the report when he says: "Indian affairs are, even under the best possible administration, peculiarly a field for the grafter and all other wrong-doers. The lands and the moneys of the Indians offer a bait which the most satiated fish will not refuse, and frequently a whole local community will get on the wrong track toward the Indian."

The report will, undoubtedly, be widely read and quoted. It is a thorough and comprehensive statement of the whole subject.



Indians Aiding the Government in Indian Uplift

ACCORDING to the report of official changes authorized by the Civil Service Commission in the Indian Service for the months of October and November, 1911, the following Carlisle returned students and graduates received appointment:

<i>Name</i>	<i>Residence</i>	<i>Position</i>	<i>Location</i>
Ida Elm	Wis.	Seamstress	Springfield, S. D.
Wm. J. Owl	N. C.	Chief Police	Cherokee, N. C.
Pearl Wolfe	N. C.	Assistant	Cherokee, N. C.
Samuel J. McLean	S. D.	Disciplinarian	Chey. & Arap., Okla.
Fred Cornelius	Wis.	Shoe & harness maker	Mt. Pleasant, Mich.
Robert McArthur	Minn.	Disciplinarian	Wahpeton, N. D.
Ezra Ricker	Mont.	Laborer	Ft. Peck, Mont.
Blake Whitebear	Mont.	Janitor	Crow Agency, Mont.
Roland Fish	Ariz.	Laborer	San Carlos, Ariz.
Theo. McCauley	Neb.	Laborer	Winnebago, Neb.
Henry Markishtum	Wash.	Teacher	Neah Bay, Wash.
John Goslin	Wis.	Industrial assistant	Carlisle, Pa.
Mattie TenEyck	Cal.	Assistant matron	Hoopa Valley, Cal.
Maud E. Murphy	Minn.	Assistant	Leech Lake, Minn.
Eugene Fisher	Mont.	Forest guard	Tongue River, Mont.
Star Bad Boy	Minn.	Private	White Earth, Minn.

In nearly all the positions noted above, it will be seen that the work which these young people are doing is educational and altruistic. During the last two weeks, just before this has been written, five other students received appointment through regular civil service channels, having taken the examination and passed with good averages. One obtained the position of instructor in cooking, and another as teacher. The other three obtained positions as clerks, at salaries ranging from \$720 to \$900 per annum.

More and more the personnel of the Indian Service is being recruited from Indians. Our Indian schools are furnishing their quota as instructors and employees. The Carlisle School alone has more than 300 of its graduates and returned students occupying official positions in the Service, as superintendents, teachers of academic work, instructors in industrial work, and as clerks, field matrons, etc. This is encouraging.

A larger proportion of the positions in the Service will ultimately be filled by Indians, who will, in that way, be working out

the salvation of their race by acting as teachers and leaders of their people. This is the ultimate goal of our stewardship in the Philippine Islands, where the Filipinos are being given responsible official positions as rapidly as they show themselves capable and trustworthy. Finally, it is expected that most of the positions there in the Government service will be filled by Filipinos.

Surely, this must inevitably be the case in the Indian Service. It is gratifying to note that wherever Indians are given a trial and are qualified for the work they undertake, they make excellent records. This is most remarkable, when it is considered that the Government first seriously attempted to educate the Indians only about thirty years ago. A large part of the progress and development of the oboriginal Americans must be dated from that time.

The latest figures given indicate that there are now about 1800 Indians in the Indian Service. They are rendering splendid service, and when the Indian problem shall have been a thing of the past, the verdict will necessarily be that the Indians themselves have had a very large share in solving it.

Athletic Celebration and Presentation of C's



THE annual meeting of the Athletic Association and student body of the Indian School held January 31, Dr. Eugene A. Noble, LL.D., newly elected president of Dickinson College, in praising the 1911 football team representing the Indian School, found occasion to rub the critics of modern academic life when he declared that the young men in school to-day are a better type than those in the schools and colleges twenty years ago.

"The young men in the colleges to-day," he declared, "are cleaner-minded, more law-abiding, and more respectful, and this improvement in academic life is chiefly due to the growing interest in school athletics."

The meeting was a tribute to the veteran coach of the Indians, Glenn S. Warner, both Superintendent Friedman and Dr. Noble uniting in the declaration that Warner is the greatest football coach in the country to-day.

In talking of the athletic prospects at the Indian School, Superintendent Friedman made the statement that it is almost settled that Louis Tewanima, the crack Hopi marathon runner, will go to Europe to represent America in the Olympic games. Captain James Thorpe, of the 1912 football team, in pointing out the prospects for next fall, declared that the team should equal or surpass last year's eleven, as all but three men will return and be eligible as candidates.

Former District Attorney John M. Rhey, Mr. Wetzel, attorney for the Reading Railroad, and the following athletic captains were other speakers: Wheelock, basketball; Welch, track; Arcasa, lacrosse; Thorpe, football.

The school band furnished the music.

The following "C's" were awarded:

Football.—Henry Roberts, William Newashe, Hugh Wheelock, Peter Jordan, Joseph Bergie, Elmer Busch, William Lonestar, Sampson Burd, Gus Welch, James Thorpe, Alex Arcasa, Joel Wheelock, Stancil Powell, Eloy Sousa, and William Garlow.

Track.—Joel Wheelock, Fred Schenandore, Michael Martin, Louis Tewanima, Stancil Powell, Nuss Stephenson. Louis Dupuis, Patrick Miller, George Earth, Charles Coons, Moses Friday, Reuben Charles and Washington Talyumptewa.

Lacrosse.—Joseph Jocks, Lyford John, James Crane, Paul Jacobs, Alex Arcasa, David Woundedeye, Jack Jackson, Stephen Youngdeer, George Vedernack, Lloyd Reed, Ed. Bracklin, James Garlow, Oliver John, Roy Large, and Chauncey Powlas.

Crass Country.—Louis Tewanima, Andrew Hermesquatewa, Washington Talyumptewa, Mitchell Arquette, and Archie Quamala.



Concerning Ex-Students and Graduates

SUPERINTENDENT FRIEDMAN has made it a custom to write a letter of greeting and good cheer to all the graduates and returned students of Carlisle each year, about Christmas time. In accordance with this custom, such letters were addressed this year. Scores of replies have been received, indicating the splendid feeling of loyalty which the students have for the school. A few extracts are published herewith.

A LETTER from Agnes White Almon, Class 1908, tells us that she is now teaching in the Vermilion Lake Indian School at Tower, Minnesota. She says:

This is the coldest place I have ever been. The thermometer is now registering 45 degrees below zero.

Mrs. Amon, after graduating here, was graduated from the normal school at Bloomsburg, Pa. She was appointed teacher at Hayward, Wisconsin, was transferred to Pine Ridge, S. Dak., later, and is now at her third school.



FRED PEAKE, Class 1892, is now located at White Earth, Minnesota. He says:

I wish to thank you for the book relating to graduates and returned students. It is deserving of great credit for imparting the information it does.

I have not been in touch with the Carlisle School for some time, yet at heart I feel deeply interested in the great school. It is the greatest factor in the emancipation of the Indians. It has given a part of the race a great start for assimilation and citizenship in the American Government. I wish Carlisle great success.



MANUEL LARGO, an ex-student who went to his home, Temecula, California, in 1904, writes that he has been at work ever since he left Carlisle. "I thank Carlisle for what she has done for me," he says.



SELDON E. KIRK, of Klamath Agency, Oregon, writes to the Superintendent:

Your letter has reached a feeling that was, it seems, dormant in me. I have been indifferent to your past correspondence till

your cheerful, inspiring letter, now before me, awakened me to a stronger purpose.

I have been a silent reader of the Arrow, the only connecting link between Carlisle's representatives and myself. Stirring news it is to hear of the success and victory of a fellow brother. I hope the Arrow will strengthen the cord that binds us in the coming new year.



JAMES H. MILLER, a Pueblo, who attended this school from 1881 to 1886, is now located at Pueblo Zuni, N. Mex. He says in his letter:

I received your kind letter and am indeed glad that my old friends at Carlisle still remember me. I do not know how to express my thanks to the dear teachers and friends who once gave me a good education.



CASPER CORNELIUS, an Oneida and ex-student, is located at Englewood, Kansas, where he is working for the Electric Light and Water Construction Company. Mr. Cornelius says:

I am glad to know that I am still remembered at Carlisle, the great starting point for many students who go forth to pace the trails of this world. Ever since my return from Carlisle, I have praised its great work towards the bringing up of the Indian youth. I meet some of the old students now and then. Most of them are doing well. I hope that Carlisle's good work may never cease.



FROM San Carlos, Arizona, we have a letter from Eben Beads, an Apache, who attended school here from 1884 to 1891. He says:

There is not very much business going on here, but I earn enough to support my family and am trying to lead a clean, honest

life, as my school has taught me to do. I am proud to see the returned students of that school doing so well around this country. They are supporting themselves and their families as the white people do.



FOSTER CHARLES, an ex-student, writes from Santa Clara, Utah, that he is working on a farm. He is thankful for his school days at Carlisle, for "they have been a great help" he says.



HOMER R. PATTERSON, an ex-student, writes from Lewiston, N. Y.:

I was very glad to get such a good, encouraging letter from you. I feel I must answer it or be in debt to you.

Carlisle has given me something that no one can take from me. It has taught me to get a living in this world. I have a nice home for my little family. I do some farming, and also keep up my trade of carpentering, and other work connected with putting up a home. I help put up houses and barns. There were many things to discourage me at the beginning, but now I can work better.



MRS. MABEL GEORGE SPRING is living at Akron, N. Y. She says:

I thank Carlisle for what I have learned while there and while in the Outing homes. I try to do my best in everything. My little boy is great happiness to me.



CORONADO BEACH, CAL.

DEAR FRIEND:

Your kind letter of the 19th just received. I was so delighted to know that you still think of me as a Carlisle student. I want also to thank you for the Arrow, which comes each week and which I enjoy reading.

I am doing housework to help support my mother, sisters, and brothers. I see a number of ex-students out here. Some have families of their own; others are working for themselves; all seem to be doing well.

I hope I may be able some day to visit dear old Carlisle.

ISABEL I. COLEMAN.



RICHARD RUSH, an ex-student, is now located at Hominy, Okla. He writes to the Superintendent:

You will have to excuse me for writing to you, but I know I would not be backward

if I could only see you once or twice. I have a step-son who is going to school there. I told him it was a good school for I went there seven years. I have been back here now thirteen years. I would like to come up there sometime while the boy is there.



GEARY, OKLA., Dec. 30, 1911.

DEAR MR. FRIEDMAN:

I will take pleasure in writing to you this morning. Perhaps it will surprise you as we are unacquainted, but being at one time a student of that school, I take the liberty, and then the Carlisle spirit makes us friends.

I have always felt that I owe to the school praise for the education and training received there. The little Carlisle Arrow comes to my home weekly and I enjoy reading the school news, for it reminds me of the happy school days at the old barracks from 1881 to 1884.

When I left the school I had only a practical education, but I had energy and I determined to make good. I have succeeded in holding some responsible positions in the past, but now I am devoting all my time to missionary work among my people. When I am not in the missionary work, in the spring at the crop season, I plow up money for a living.

I wish you a happy New Year.

A former student,

JESSE BENT.



STEPHEN REUBEN, a Nez Perce ex-student, writes from Webb, Idaho, deploring the fact that he did not remain at the school long enough to graduate. He urges all the pupils to look ahead and remain at school until they have learned all they can. In this way they will be helping to elevate the whole Indian race.

There is one thing I have to thank Carlisle and Bucks County for and that is that I learned to farm. I am a farmer here and raise all kinds of fruit, vegetables and grain. I have all kinds of farm implements, work horses, and enjoy the work on a farm.

I am also thankful for the Young Men's Christian Association at Carlisle. I am now a leader of Christian work here among my tribe. I am licensed to preach the Gospel, and next year I will be ordained a minister of the Methodist Church.



JOHN E. JOHNSON, who was known as Johnson Enos at Carlisle, is now at Blackwater, Arizona. He says: "Perhaps you doubt my existence, but I am alive and as

loyal as ever to Carlisle." He says the Pima Indians had a very happy Christmas. The little Pima children celebrated the day as we did here, and William Nelson, Class 1910, was their good Santa Claus.



WILLIAM J. OWL, Class 1911, writes from the Cherokee Indian School, that he is still employed there and is getting along all right. He thinks, however, that he will return north before long to get more education and training.



CLINTON, OKLA., Jan. 3, 1912.

MY DEAR SIR AND FRIEND:

You cannot imagine the pleasure it gave me to get a letter like yours coming from my schoolboy days and the Carlisle school where I spent many happy hours of my early life. There has always been and always will be as long as life lasts, a warm place in my heart for the Carlisle school and all its teachers and pupils.

I am forty-eight years old and am living on my allotment with my wife and children. I am sending my children to the public school, but as soon as I can I shall send some of them to the Carlisle school. Knowing what it has done for me, I know what it will do for them. I am doing the best I can in this world. I live a Christian life and try to live as Carlisle has taught me.

OSCAR BULL BEAR.



MILLIE BAILEY, of Sisseton, S. Dak., an ex-student, writes:

I appreciate the interest you take in me as one of Carlisle's former pupils. Although it has been a number of years since I left Carlisle, I am always interested in the school and her welfare and am very glad to be considered one of her family.

I am still at home with my parents on the farm. There are not many ex-students around here but the few seem to be doing well. We are all proud of Carlisle and always have a good word to say for her.



ROBERT O. LONG, of Sapulpa, Okla., an ex-student, writes:

You cannot realize how grateful I am to you for your kindness. Such letters are worth more than money. They give one a new lease on life and give him the courage

to stand along in line with the best. One realizes that he is not alone in this great life of toil.



ELIAS CHARLES, Class 1906, writes from West Depere, Wis., and sends greetings to all at Carlisle. He says:

As I am one in Carlisle's great family, I want to express my gratitude for what Mother Carlisle has done for me. I have had many experiences since I left the school. For two years I worked at my trade of printing until sickness overtook me. I left the city life and went to work on a farm nine miles from Carlisle, where I worked two more years. I then accepted a position as industrial teacher at the Red Lake Indian School, Minnesota, but to my disappointment the climate did not agree with me. I then went to the lumber camps. Now I am farming here.



HENRY KNOCKS OFF TWO writes from Rosebud, S. Dak., that he is living on his allotment and trying to work it as he had learned how to work a farm under the Carlisle Outing. He is thankful for what his kind teachers here did for him while he was a pupil.



MILWAUKEE, WIS., Dec. 29, '11.

DEAR SIR:

In reply to yours of recent date will say that I am getting along fine. I now fully realize what Carlisle has done for me. Although I have been in the midst of sorrows and disappointments since I left old Carlisle, I am glad to say that I have been successful in overcoming them. I have been married almost three years and am trying to make home life just as pleasant as I can.

Also I wish to say that I come in contact with about five thousand other workers in the shops where I work, and that I am not afraid to tell to one and all that I am proud to be one of those real Americans.

Yours respectfully,

JUNALUSKI STANDING DEER
Class '04.



ALFRED BLACKBIRD, an Omaha ex-student, is now farming at Macy, Nebraska.



ELLEN HANSELL KING, an ex-student, is now living at Clinton, Okla. "I have kept well and have always lived as I was taught at Carlisle," she says. "The majority of the Carlisle students are doing well."



My Symphony

T^o like content with small means; to seek elegance rather than luxury, and refinement rather than fashion; to be worthy, not respectable, and wealthy, not rich; to do all cheerfully, bear all bravely; to listen to stars and birds, to babes and sages, with open heart; to study hard, think quietly, act frankly, talk gently, await occasions, hurry never — in a word, to let the spiritual, unbidden and unconscious, grow up through the common—this is to be my symphony.

CHANNING

Carlisle Indian Industrial School

M. Friedman, Superintendent

LOCATION. The Indian School is located in Carlisle, Pa., in beautiful Cumberland County with its magnificent scenery, unexcelled climate and refined and cultured inhabitants.

HISTORY. The School was founded in 1879, and first specifically provided for by an Act of the United States Congress July 31, 1883. The War Department donated for the school's work the Carlisle Barracks, composed of 27 acres of land, stables, officers' quarters and commodious barracks buildings. The Guardhouse, one of the school's Historic Buildings, was built by Hessian Prisoners during the Revolutionary War.

PRESENT PLANT. The present plant consists of 49 buildings. The school campus, together with two school farms, comprises 311 acres. The buildings are of simple exterior architectural treatment but well arranged, and the equipment is modern and complete.

ACADEMIC. The academic courses consist of a carefully graded school including courses in Agriculture, Teaching, Stenography, Business Practice, Telegraphy and Industrial Art.

TRADES. Instruction of a practical character is given in farming, dairying, horticulture, dressmaking, cooking, laundering, housekeeping and twenty trades.

OUTING SYSTEM. The Outing System affords the students an opportunity for extended residence with the best white families of the East, enabling them to get instruction in public schools, learn practical housekeeping, practice their trade, imbibe the best of civilization and earn wages, which are placed to their credit in the bank at interest.

PURPOSE. The aim of the Carlisle School is to train Indians as teachers, homemakers, mechanics, and industrial leaders who find abundant opportunity for service as teachers and employees in the Indian Service leaders among their people, or as industrial competitors in the white communities in various parts of the country.

Faculty	75
Total number of different students enrolled last school term.....	1192
Total Number of Returned Students.....	4693
Total Number of Graduates	583
Total Number of Students who did not graduate.....	4110

RESULTS. These students are leaders and teachers among their people; 265 occupy positions with the Government as teachers, etc., in Government schools; among the remainder are successful farmers, stockmen, teachers, preachers, mechanics, business men, professional men, and our girls are upright, industrious and influential women.





VOLUME 4, NO. 7

MARCH, 1912

DOLLAR A YEAR

An Illustrated Magazine by Indians

THE RED MAN



THE INDIAN COBBLER

Published Monthly by THE CARLISLE INDIAN PRESS
UNITED STATES INDIAN SCHOOL, CARLISLE, PENNSYLVANIA



The Red Man



M. FRIEDMAN, Editor.

VOLUME 4

MARCH, 1912

NUMBER 7

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The Menominees of Yesterday:

By Alanson Skinner,

American Museum of Natural History, New York, N. Y.

41



ABOUT the year 1634 a momentous happening took place on the shores of Green Bay, Lake Michigan. A band of strangers, led by a being who was white of skin, clad in unheard-of garments and "bearing thunder in his hands," suddenly appeared among the clustered wigwams of the Menominee and Winnebago. It was the *Sieur Jean Nicollet*, an officer of New France, the first white man whom the astonished savages had ever seen.

The impression made by this newcomer was favorable, and when, in 1699, *Lemoine d'Iberville* founded the nucleus from which Louisiana later sprang, French settlements were shortly planted in the Menominee country. The friendship so early established was destined to last, and the Menominees stayed with the French interests until the end, playing a conspicuous part in the defeat of *Braddock* at *Fort du Quesne*, and even on the *Plains of Abraham*, where they witnessed the fall of *Montcalm*. When, however, the English assumed control of Canada, the Menominees were soon won to them, and not even the subtle *Pontiac* was able to shake their allegiance. They refused to join *Tecumseh* against us in 1810, but, owing to their old friendship and the work of agents sent among them by the British, they fought against the Americans in 1812. Once the English influence was removed, however, their

friendliness to the white man made them fast allies of the United States, and Menominee warriors played signal parts in the Black Hawk War against the Sauks and Foxes, and later in the War of the Rebellion, when they fought valorously for the Union.

The Menominees claim that their original ancestors were animals who assumed human shape and formed the tribe at the mouth of the Menominee River, where the city of Marinette now stands. Of these animals, the ten who first took council together and decided to change their forms, afterwards became the leaders, and with each leader was associated several others in a small group known to the Indians as a "Brotherhood," and which we may designate as a clan for convenience sake. The descendants of the various animals who made up these clans formed sub-clans, each bearing the name of its animal ancestor or totem, and, according to a widespread Indian custom, every member of a clan was obliged to marry outside his clan and sub-clan, for he was considered to be related to all the other members of his group since they all sprang from the same or related ancestors.

The chief of the tribe was chosen from the sons of the nearest lineal descendant of the Great Bear, who founded the Great Bear or leading clan. The office was practically hereditary, but not quite, because although the eldest son was heir to his father's position, he might be disqualified by unfitness. The present chief, Neopet, is said to be the nearest lineal descendant of Se-katch-Okemaw, the Great Bear, who was first to become a man.

The name Menominee is derived from the Indian name for themselves, O-ma-na-mo-ne-o, "Wild Rice People," for the Menominees formerly relied very largely upon the wild rice for food. Although all the other Indian tribes in the region gathered the grain in large quantities, nevertheless the Menominee were always regarded by them as being the users of this food par excellence.

The old-time Menominee costume was very handsome and graceful. The men wore shirts and leggings of buckskin, often handsomely dyed and elegantly ornamented with colored porcupine quills. Their head-dress was sometimes a standing roach of dyed deer's hair, or a head-band or turban of fur, otter being especially cherished for this purpose. In war times they sheared or pulled out a quantity of their hair and left a broad, bushy ridge like a cock's comb running from the forehead to the nape. Moccasins of soft tanned skin, covered with designs in quills, completed their dress.

The women wore a waist and skirt of tanned doe's skin. The skirt was a rectangular piece of skin lapped once around the waist and left open, like a sheath skirt, at the side. The edges of the garment were elaborately quilled. Not infrequently they braided their hair and pulled over it a quilled ornament with trailers that hung almost to the ground. Short leggings, from ankle to knee, and dainty moccasins were the finishing touches of their dress.

The Menominee used to build two kinds of lodges. In the summer they usually resided in rectangular bark cabins, but in the winter a round, dome-shaped house made of poles bent over and covered with bark or mats was preferred. To this day a few of the more conservative Indians residing in remote parts of the reservation use wigwams of both types, but more for storehouses than actual dwellings.

The religion of the Menominee was very peculiar. They thought the world was an island, floating in a vast sea, and above it ranged the Heavens in four tiers, and beneath it were the four tiers of Hell. The universe was governed by Match Hawatuk—we may translate the title as "Great Spirit"—who lived in the topmost tier above. Beneath him, in the ether, above the air, dwelt his servants, the thunder-birds, great, mythical eagles whose cries were thunder, and whose flashing eyes made the lightning. They had charge of the rain and hail, and kept the Powers Below from harming men. Next came the Golden Eagles, and they were the birds of the air, headed by the bald eagles. The sun, the moon, and the morning-star were also important deities. Beneath was the chief of the Evil Powers, a great bear, and above him, in ascending order towards the earth, were his servants, various evil powers, most interesting of whom were the great, horned, hairy snakes who lived close to the earth.

The evil powers were formerly much more formidable than they are to-day, but Manabus, the son of the West Wind—or, some say of several powers who united to create him—after his miraculous birth, set out to right the wrongs of men. The Powers Below, growing jealous of him, plotted to destroy him, but only succeeded in killing his brother, a white wolf. In revenge, Manabus attacked them with such success that they became frightened and gave him the Medicine Lodge, to pass on to mankind, as the price of peace.

The rites of the Medicine Lodge are still practiced by the pagan Menominees and partake of a religious nature, although they

are intended primarily to prolong life and heal the sick. They are held several times a year in certain selected places, where a long, narrow lodge is built to contain the ceremonies. These usually last four days, and are religiously attended by all the pagans. One spectacular feature of the ceremonies is the passing, or "shooting" of the "power" of one member to another. During some of the dances, a performer will raise his medicine bag, the ornamented skin of some animal filled with the healing roots and herbs of his knowledge, and point it at another, at the same time blowing on the animal's head. The person indicated will at once stagger or fall down, sometimes lying in a sort of coma for several minutes. The idea is that the power contained in the bag of the one passes into the body of the other, and that the person receiving his magic charge is overcome by it according to the potency of the medicines from which it came. Both men and women belong to this society, entrance to which is had by purchase. The burial rites of the pagans are closely bound up with the lodge.

Another association of more recent origin is the "Society of Dreamers" or "Dancing Men" as it is more properly called, as it has nothing to do with dreams. This is a Potawatomi institution, the origin of which is as follows: After a severe battle with the whites in which the Indians were defeated, a little girl fled from the field and took refuge in a hole in a river bank. There she hid for several days, when a spirit appeared and told her how to save herself. She escaped to her people, told them about her adventure and instructed them, as the spirit had ordered her, to make a drum through which their appeals, in time of need, might be carried to him in his home above. Several ceremonies are held every year, both in and out doors, in honor of the drum and its supernatural donor, in which the various lodges or bands of the society, each of which has its own drum, unite to feast and dance. The society has also been carried to the Sauks, Foxes, Winnebago, and Ojibwa by the Potawatomi, and perhaps to other tribes as well.

There are many other phases of Menominee life that are interesting survivals of early days, but to relate them in detail would require more space than their proper share. Every year sees more and more of these old-time customs passing away and within a few years the Menominee Indians will be hard to distinguish from their paleface neighbors, whose road they are striving to follow.

Some More Indian Farmers:

By J. W. Reynolds.



IT SEEMS fitting at this time to supplement the article, "Indians as Farmers in Oklahoma," published in the November issue of the RED MAN, by the recital of some examples of Indian farm work that have come to the writer's knowledge since the above-mentioned article was printed.

The State Board of Agriculture of Oklahoma maintains demonstration farms in many of the counties of the State. The list of demonstration farmers for 1912 contains the name of Rufus D. Ross, Tahlequah, Cherokee County. Mr. Ross, who is a three-eighths Cherokee Indian, has been conducting this demonstration farm successfully for the past two years.

The State Agent for Farm Demonstration Work, United States Department of Agriculture, reports the following Indian demonstrators as having done especially good work:

H. L. Berryhill, near Okmulgee, raised 1,767 pound of seed cotton per acre.

Ralph Brown, also of Okmulgee County, had eight acres of Mebane cotton that averaged 1,100 pounds per acre.

Another Okmulgee County Indian, H. Hodge, produced 1,452 pounds per acre with a variety of cotton *of his own breeding*.

These three Indians rank among the best demonstrators that the Federal Department of Agriculture had in this State in the past season.

Altogether there were 31 Indians employed as demonstrators and 255 employed as cooperators by this department in the season of 1911.

The State agent further remarks that "I have instructed our agents to take special pains to secure as many Indians for cooperators and demonstrators as possible. In every case where the Indians became interested their success and progress was quite as great as that of their white neighbors."

Another step that has been taken in this work is the formation

of an "Indian Farmers' Club." This club (only one has been organized as yet) held its first meeting at the home of one of its members, Amos Hayes, near Ada, Okla., on December 2, 1911. About twenty Indians were present, and a very profitable meeting was held. It is planned to hold meetings of this club once a month, at the homes of the members in turn. This will encourage the Indians to talk farming and will give the expert farmer a chance to go out into the fields with them and give instruction largely by the "laboratory method."

Two clubs of this kind will be organized among the Indians of Choctaw County before the farming season opens.

A circular on fall plowing was issued by Union Agency early in November. This was productive of good results, a number of Indians being led to do their breaking for corn and cotton before the severe winter weather set in.

One striking instance of the good influence of our work comes to us from the vicinity of Ardmore. A full-blood Indian who was counted as practically worthless was approached by the expert farmer and, after considerable argument, was induced to withhold a part of his land from lease and farm it himself. He became interested, quit drinking and loafing around town, and devoted his energies to the cultivation of his crops. The result was that he raised a good crop of corn and cotton, having about 20 acres of the former and 15 acres of the latter. He had better crops than the white renter who occupied the remainder of his land, and he bids fair to become the most enthusiastic and successful farmer in that section of the country.

A very successful meeting of full-blooded Indian farmers was held at Old Goodland School, near Hugo, Okla., on December 30, 1911. Rainy, disagreeable weather cut down the attendance, but much interest was manifested and the Indians present expressed a desire to have other meetings held when the weather would permit a large attendance. The general opinion of this meeting was that farm work and instruction in better methods of farming is very beneficial and that the number of Indians who will farm their own lands will be much greater than last year. Every Indian who was interviewed expressed a determination to farm more land and raise better crops.

The outlook for 1912 is very good and we hope to accomplish much more than we did in 1911.

How Education Is Solving the Indian Problem; Some Practical Results: *

By M. Friedman.



IN THE early years of the history of Indian education the educated Indian who returned to his reservation home and tribe had many obstacles to meet in order to earn a competence and much opposition to contend with among the older people of the tribe. The older people considered him in the nature of an interloper, and ridiculed his ideas of industry and education, of morality and religion. On his part the returned student, both by natural inclination and training, thoroughly respected and, as far as he could, observed the desires of the older people. Among the Indians there is a sincere reverence for old age. At the council meeting the oldest men are heard before the younger people attempt to speak. Hence it was but natural and inevitable that many of the students returned to the life and customs of the tribe. But with the passing of years this is rapidly changing, and, on many of the reservations where there are a large number of returned students and graduates from Indian schools, the younger element has gained control and the progress of the tribe is rapid.

Carlisle Graduates Leaders Among Their People.

The Carlisle graduates and returned students are the leaders in the transition which is taking place among the more than 2,000 Cherokee Indians in North Carolina, which is resulting in rapidly severing these Indians from Government guardianship and winning them to independent citizenship.

The Eastern Cherokees have sent their children mostly to the Carlisle Indian School, and the results of their training is immediately manifest. Everywhere on the reservation these returned students are taking lead in industry, sobriety, and in leading their people to the good in citizenship.

At the boarding school which the Federal Government maintains on the reservation practically all the Indian employees are gradu-

* Continued from the February number.

ates or returned students from Carlisle. The young man who is commandant of the boys is a Carlisle graduate. Besides his manifold duties he is the handy man about the place, being in charge of a model school farm and teaching industrial work. He is married and well thought of by the officials. The school engineer is a Carlisle boy, as are also four other members of the school and agency force.

A Carlisle boy, with a fine farm, every acre of which is cultivated, is happily married, the owner of a modern home, and is a recognized leader among the Cherokees. He is the man spoken of as most likely to be elected chief of the tribe at the next election early in October. He has represented his people with ability at Washington on several occasions in important tribal matters.*

Another returned student has the finest home on the reservation, is a prosperous farmer, and runs a successful store. This same Indian has the good will of the prominent white merchants in the nearby towns and can get goods at any time on his signature. He is spoken of as being absolutely reliable and trustworthy in his business dealings. All of the other returned students are doing well, cultivating good farms, and living clean lives. The Carlisle girls are mistresses of nice homes and are living up to their training. One is married to the wealthiest merchant on the reservation and has a model home.

Many of the Cherokees are already beginning to pay taxes. Each year sees them more independent and prosperous, and the time should not be far distant when they will be allotted, pay taxes, vote intelligently, and be recognized as industrious Christian citizens.

There are many other reservations where the same kind of influence is felt. Recently I received a series of twenty-seven photographs representing the status of progressive Indians on the Omaha reservation, all of whom had been at Carlisle. It was an interesting panoramic view of the influence of returned students, and showed in concrete form how they are building good homes, opening their own shops, conducting successful business enterprises, working good farms, and leading the less progressive of their tribe to citizenship.

With the Pawnees there is a fine type of the educated Indian in the person of Stacy Matlock, of the Class of '90, who is chief of his tribe. He is progressive, is married to a Carlisle girl, and is a man of influence among his people.

*Joseph Saunooke, the young man here mentioned, has been elected Chief of the Cherokees since this was written.



THE MENOMINEE OF YESTERDAY—A MENOMINEE WOMAN IN GALA DRESS

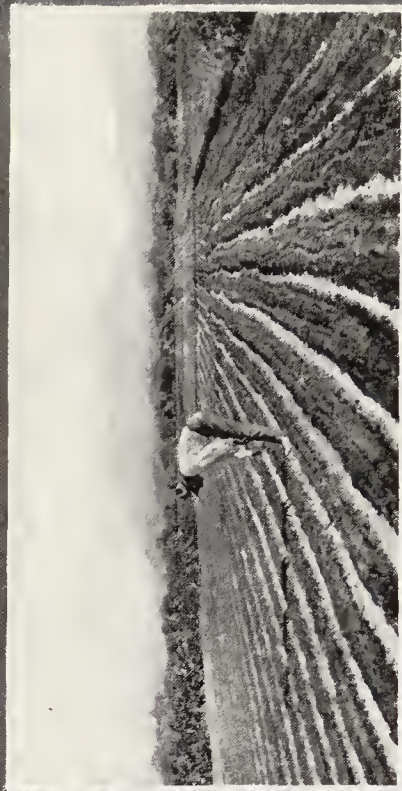
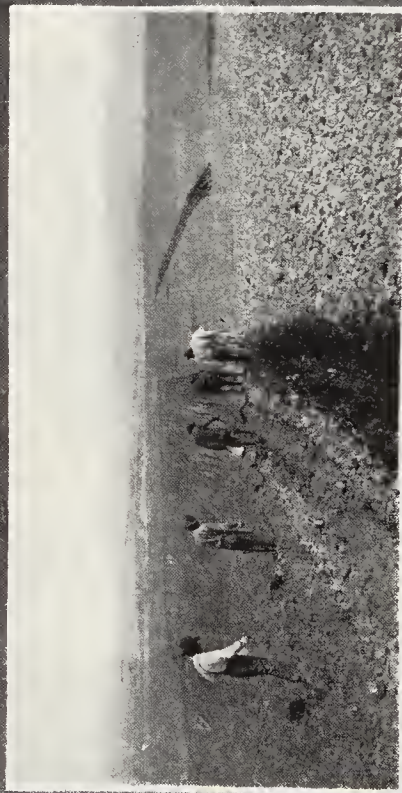


THE MENOMINEE OF YESTERDAY—CHIEF PERROTO AND HIS WIFE



THE MENOMINEE OF YESTERDAY—THE MEDICINE LODGE IN SEASON





INDIANS DEVELOPING INTO GOOD FARMERS

On every reservation the Indians are enthusiastically taking to farming, and under the direction of trained men sent out by the Government are improving their allotments

1. Anson Yellow Cloud and teams at Winnebago.
2. Cutting barley by hand on Bob Springer's farm, Fallon, Nev.
3. Planting potatoes on school farm, Umatilla Reservation.
4. Bermuda onion field at Sacaton, Ariz., on Pima Reservation.

Among the Sioux, Reuben Quick Bear, who is conducting a fine farm, takes a lead among his people in everything that stands for progress. At the annual fair he is one of the prominent officers, and in meetings of various kinds which relate to the welfare of his people he always takes a lead. He has the respect of the older men, as well as of the younger people, and represents his tribe in important matters in their relation to the Government.

There have already been mentioned a number of young men who are doing similar work and are exercising as potent an influence among the people of other tribes. Down in New Mexico, among the Pueblos, Frank Paisano, a returned student, is a successful man of affairs, and is governor of his pueblo. Previous to his incumbency another Carlisle graduate was governor of the tribe. Among the Pueblos at Casa Blanca and in the neighborhood of Laguna, the returned students take the lead in affairs concerning the tribe, and the splendid progress which has been made by certain of these Pueblos indicates how strong is the influence of the educated Indian. The comparison is very readily realized when one examines the condition of the Indians at Acoma on the heights of a plateau ten miles from Casa Blanca. At Acoma very few have been educated.

The Indians still have their ancient superstitions and religion, little progress is evident, and the people live in the primitiveness which was characteristic of their people years ago. Down in the valley at Casa Blanca and at the other pueblos are a number of returned students, and here the people are progressive. There are several prosperous business establishments conducted by returned students, and some excellent homes where these students live. Good farms are cultivated. Progress is the keynote and the Christian religion has obtained a strong footing. At the latter places a number of Carlisle students are living, and in nearly every case they are progressive men of affairs, who are respected by the white people in the neighborhood, and take an important part in affairs among their own people.

These illustrations are not unique or isolated. The returned students have gone to other tribes in other states and are everywhere utilizing the ideas and the training which they obtained while away at school for the betterment of their people.

When a primitive people have engaged to any considerable extent in business and productive industries, and have acquired indi-

vidual ownership of property, cultivating farms and owning their own homes, it may be said with some positiveness that they are on the highroad leading to citizenship. While the ownership of property has no moral or ethical significance, it does indicate that there is a busy activity, that something is being produced, and that very little paternalism is in vogue. It is not so very long ago that the Indian was a nonproducer, and even the food he ate and the clothing he wore was a donation, free and without effort on his part, from the Government.

Carlisle Graduates in Business for Themselves.

An increasingly large number of the returned students and graduates of Carlisle are engaged in business for themselves. They are opening up merchandise establishments of various kinds on and off the reservation, building and operating blacksmith shops, wagon shops, shoe shops, and other industrial establishments, engaging in real estate ventures, and in many other lines are independently earning their living in business for themselves.

At Macy, Nebraska, Levi Levering, an Omaha, of the Class of '90, has a very successful store. He is a fine type of the educated Indian, influential among his people, respected by his competitors, and honored by the whites. Recently the Presbytery of Omaha, Nebraska, in session at Florence in the same state, honored Mr. Levering by choosing him a commissioner of that body to the general assembly—the highest body in the Presbyterian Church. He has been superintendent of the Blackbird Hills (Indian) Church Sunday School three years and elder for two years. He represented the church at the recent Omaha Presbytery, and his election as commissioner to the general assembly followed. He owns a beautiful home near his place of business, which is furnished in good taste, and is a model house in every particular.

Among the Pueblos at Casa Blanca in New Mexico, William H. Paisano has a very good store where merchandise is furnished to his fellow tribesmen, the Pueblos. Mr. Paisano obtained his education at Carlisle. He has eighty head of cattle, conducts a good farm, and has been postmaster since 1906. He has been a governor of the pueblo, and has a nice family. His wife is also a returned student from Carlisle. They have a two-story home, which is well-furnished and is splendidly kept. His brother, Ulysses Paisano, who is also a Pueblo, has a larger store with a

more complete stock, and is a very prominent man in tribal affairs. The establishment which Ulysses conducts is attractive in its appearance and thorough in the methods of business. One is surprised on entering this store, situated on the reservation miles away from any white settlers, to see the neat arrangement of the goods on shelves, to find additional stock in well-kept warehouses, and to note the cleanliness of the surrounding premises. These two Indians, each in business for himself, are leaders in their community and fine types of the educated Indian.

Johnson Owl has a very prosperous business among the Cherokees in North Carolina. He is married and is a merchant-farmer. He owns a comfortable home and some stock, including horses, cows, and pigs. In a recent letter he says: "I am trying to live a sober, industrious life. What little money I earn is well spent. All of my earnings are through hard labor. I remember the saying, 'Labor conquers all things,' and find inspiration in it. Since returning to my people I have tried to be an example by showing them that there is a right way of spending money, for, like other places, there are many temptations around here, but I avoid them all."

James B. Driver, a Cherokee, who obtained his education here, owns a flourishing bakery business at Hershey, Pennsylvania. He owns several teams. His shop is equipped with fine fixtures and a modern oven, and he has a large trade among the white people in the community. He is married and lives comfortably in his own home.

William F. Springer, an Omaha Indian, is a successful real estate man. He has a large office in one of the finest buildings in Walthill Nebraska, and has a beautiful home. He owns several farms, from which he derives a good income.

An examination of the records of the employment of returned students and graduates, discloses the very interesting fact that a large number of other Carlisle Indians are in business for themselves. The school has kept in close touch with these young people and finds that their places of business are conducted along modern lines by which the owners profit themselves, and the Indians who deal with them profit because of fair treatment. There is an increasing number who are opening up shops or business establishments and are making good.

This record of the achievements of the graduates and returned students would be incomplete without a statement of the records and influence of the Indian girls who have obtained their education

at Carlisle. While students of the school these young people are earnest, industrious, studious, and courteous. When they return to their homes at the termination of their education they invariably live up to the teachings of their alma mater. Large numbers are living in white communities and are the mistresses of well-kept homes. Others, in larger numbers, who are among their own people, are teaching in Indian schools and are employed as field matrons and nurses. Those who are not engaged in the Government service are in homes of their own on the reservation, which are usually clean, neat, and comfortable.

Carlisle Girls and Their Influence.

It is a well-known fact that when visitors go to reservations they have no difficulty in getting a good meal and a comfortable lodging in the homes of Carlisle returned students. The girls are interested in the welfare of their people and are officers in organizations which aim for the betterment of the tribe. They are teachers in Sunday schools, officers of betterment clubs, and leaders among the women of the reservation.

One of these graduates who is not living on the reservation, but who has had a fine influence on hundreds of Indian boys and girls and young men and young women, is Mrs. Nellie Robertson Denny, the manager of the Outing System of the Carlisle School. Mrs. Denny graduated from Carlisle in 1890, and later attended Metzger College and graduated from the West Chester State Normal School. She was a teacher at the Carlisle School for four years and has been connected with the work of the Outing System since 1900. She has entire charge of the records of this department, handles the earnings of the students, amounting to thousands of dollars each year, and does much by her efforts and splendid Christian character to encourage her young people to make the most of their opportunities. She is in charge of the student records, which she has gathered with much labor. Mrs. Denny is a Sioux Indian, and her husband is also a graduate of the school and one of its officers. Last year they both made a trip among the graduates and returned students for the purpose of gathering records and to bring cheer and encouragement to those on western reservations. Hundreds of our graduates and returned students have been influenced to live better lives and to render more efficient service because of the quiet influence and earnestness of this woman. Her work reaches farther than among

the people of her own tribe; it is nation-wide in its influence among the Indians.

Recently, while visiting the Pueblos in New Mexico, I was surprised and gratified to see the splendid work which is being done there to aid the Indians by the prevention and cure of tuberculosis. Near Laguna is a sanatorium composed of several buildings, constructed in the most approved way and with inexpensive materials. On entering the buildings, one of which is used as a dining-room and kitchen, and the others as sleeping quarters, I found them models of cleanliness. The outside premises were in thorough order. The floors on the inside were white; the furniture and dishes were neatly arranged and showed constant care, and the whole establishment gave evidence of the careful attention and efficient work of the nurse. I found this to be under the direction of the local Government physician, and the nurse and housekeeper is Miss Bertha Pratt, a Pueblo Indian who obtained her education at Carlisle. She is in charge of the actual work of the hospital and gives a vivid demonstration of the usefulness of her training as a means of aiding her people.

At Anadarko, Oklahoma., Mrs. L. D. Pedrick, who is married, has a good influence on the women of her tribe. Previous to her marriage she was in the Indian Service, and for five years was a field matron, doing efficient work for the betterment of her people. She is now living in a model home, educating her two children, and while not officially connected with the Service she still teaches the women of her tribe the right way of living and the care of their children, and at every opportunity renders real service in the cause of their civilization.

A large number of other girls could be mentioned, as indicated by the records, who render noble service for their people. The records which have been gathered, give the bare facts concerning their employment, but it would be difficult to describe the happy lives of industry and service which they live. Where they are married, they are bringing up their children in the way of Christianity and giving them a good education. By the lives they live and the influence for betterment which they wield, they are a complete vindication of our plan of education for the Indian girls. Hundreds of them are scattered throughout the length and breadth of the land, on and off the reservations, and are everywhere valued members of the community, respected and honored by their own people and the surrounding whites.

Report of Graduates.

UNITED STATES SERVICE.

Clerks and stenographers	17
Disciplinarians, matrons	18
Instructors.....	38
Academic branches	17
Household arts	11
Industries.....	10
Superintendents	2
Supervisors, overseers, Indian employment	3
Interpreters, watchmen, etc.	7
Army	4
Forest Service.....	2
Navy.....	2
Postmaster.....	1
Mail carrier.....	1
Total.....	95

In Business, Professions and the Industries.

Managers, agents, clerks, salesmen, stenographers	37
Band leaders and musicians	6
Farmers, ranchers	53
Housewives.....	142
In business for themselves	13
Professions	29
Railroaders	8
Students	10
Trades, etc.	89
Working at home.....	33
Total.....	420
No occupation.....	3
Invalids	3
Graduates not heard from.....	11
Grand total	532

Report of Ex-Students.

UNITED STATES SERVICE.

Clerks, Stenographers	10
Disciplinarians, matrons, assistants	31
Instructors	73
Academic	8
Household	10
Industries	55
Interpreters, watchmen, assistants, etc.	46
Army	10
Forest Service	10
Navy	11
Mail carrier	3
Postmaster	1
Reclamation	1
Total	196

In Business, Professions and the Industries.

Managers, agents, clerks, salesmen, etc.	70
Band leaders and musicians	6
Farmers and ranchers	716
Housewives	535
In business for themselves	46
Laborers, helpers, etc.	292
Professions	48
Railroaders	28
Students	48
Housework	116
Trades	140
Working with parents	169
Not yet heard from	1,209
Total	3,423

Living Returned Students.

Graduates	532
Ex-students	3,619
Total	4,151

The Indian and Citizenship: *

By Fayette A. McKenzie,

Special Agent, United States Indian Census.



IN 1890 the Bureau of the Census issued the first and only Census volume especially devoted to the native race of the country. In 1910 another and more detailed enumeration of the native tribes was made under the direction of the Bureau, and it is proposed as soon as funds will permit to issue another Indian volume. The data on the American Indian thus to be given will far surpass in amount and in minute detail any statistics ever offered before to the country and the world. Not improbably the facts when presented will effect the policy of the Government and will stimulate the various tribes to new and higher efforts. The first part of the volume will be edited by Dr. Roland B. Dixon, of Harvard University, and will deal with the number of Indians, the population in each of the tribes, the relative numbers of the sexes, the degree of Indian blood, and the effects of intermarriage between the tribes and between the races upon the number and survival of children born to such marriages. In general, Part I will cover the blood side of the report and will be of the highest scientific value. Part II will deal with the number of Indians taxed, and with the educational, social, and economic statistics gathered concerning each tribe in each State.

The greater part of this data has not as yet been so completely tabulated and arranged as to be authorized for publication. Nevertheless, Director E. Dana Durand, of the Bureau of the Census, on December 14, 1910, December 14, 1911, and on February 12, 1912, was able to announce the provisional figures for the number of Indians not taxed, the total Indian population, and the taxed Indian population of the United States. Although these figures are subject to revision, in case errors in tabulation shall be discovered, they are the sole basis of the statistics in this article. The total number of persons of Indian blood of continental United States enumerated in 1910 was 265,683. Since the figure in 1890 was 248,253, we see

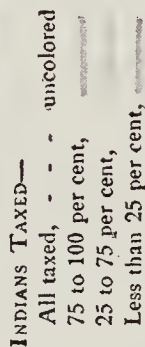
*(Copyright, 1912, by Fayette A. McKenzie.)

that there has been an increase of 17,430 in 20 years, or 7 per cent. The number reported in 1900, 237,196, would seem to indicate a fall between 1890 and 1900, but the real difficulty seems to be that the enumeration in 1900 was not so accurate or complete as in the decades preceding and following. The Bureau of Indian Affairs reports over 300,000 Indians, but their figures include people of other blood who are legally member of Indian tribes.

Only three of the geographic divisions employed by the Census Bureau show a decrease in Indian population since 1890. The West North-Central States fell in numbers from 46,822 to 41,406. The chief States sharing in this fall were Nebraska and Minnesota. The East South-Central States fell from 3,396 to 2,612, due to the loss in Mississippi. The Pacific States fell from 32,776 to 32,458. All the other six divisions increased their numbers, the New England division from 1,445 to 2,076, the Middle Atlantic from 7,209 to 7,717, the East North Central from 16,202 to 18,255, the South Atlantic from 2,359 to 9,054, the West South Central from 66,042 to 76,767, and the Mountain division from 72,002 to 75,338.

The figures do not show that the Indian is actually a "vanishing race." His numbers are apparently increasing, but at so slow a rate that he is losing ground in comparison with the other races. The white population has increased within the last ten years 22.3 per cent. Excluding the immigrants, the white rate of increase for the decade is estimated by the Census Bureau to be 15 per cent. The negro increase for the same period of time is 11.3 per cent. The Indian rate for twice ten years is, as has been shown, 7 per cent. If we could believe that the figures for 1900 were accurate, they would indicate an actual fall, between 1890 and 1900, of 4.4 per cent, and then a heavy increase of 12 per cent during the decade 1900 to 1910. It is probable that the heavy death rate among Indians will be largely reduced as they learn, through the schools, how to adjust themselves to modern conditions. Until that heavy death rate is cut down, the world will continue to believe that the Indian is a "vanishing" or dying race. In 1890 the Indians formed thirty-nine one-hundredths of 1 per cent of the whole population of the country. In 1910 that proportion had fallen to twenty-nine one-hundredths of 1 per cent, because the other races were increasing at a so much faster rate. If the race should increase 3.5 per cent in the next ten years, it would number 275,981 in 1920. Should sufficient care be taken for the health of the race, so that it would increase as

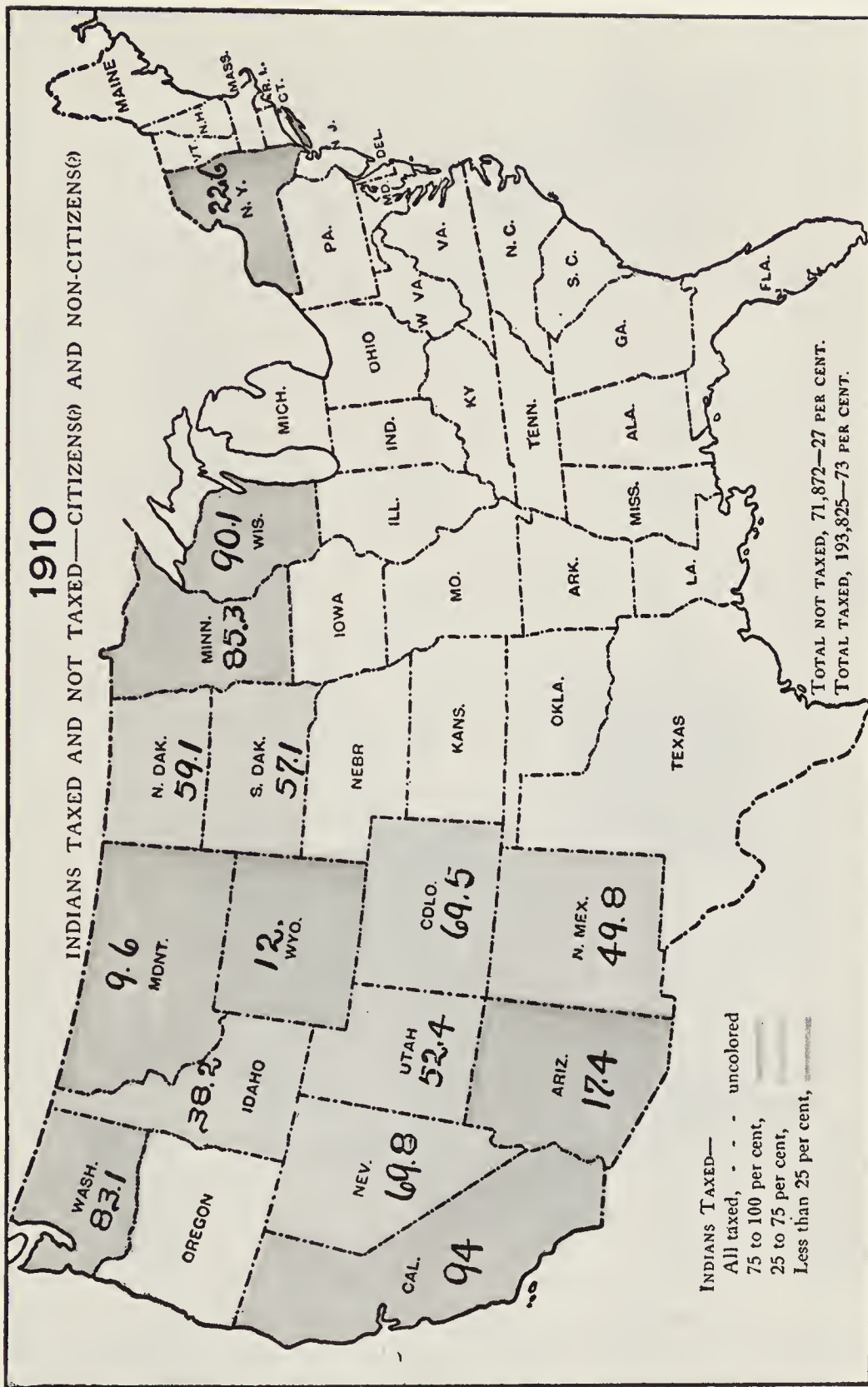
INDIANS TAXED AND NOT TAXED---CITIZENS(?) AND NON-CITIZENS(?)



TOTAL NOT TAXED, 240,136—78.3 PER CENT.
TOTAL TAXED, 66,407—21.7 PER CENT.

1910

INDIANS TAXED AND NOT TAXED—CITIZENS(?) AND NON-CITIZENS(?)



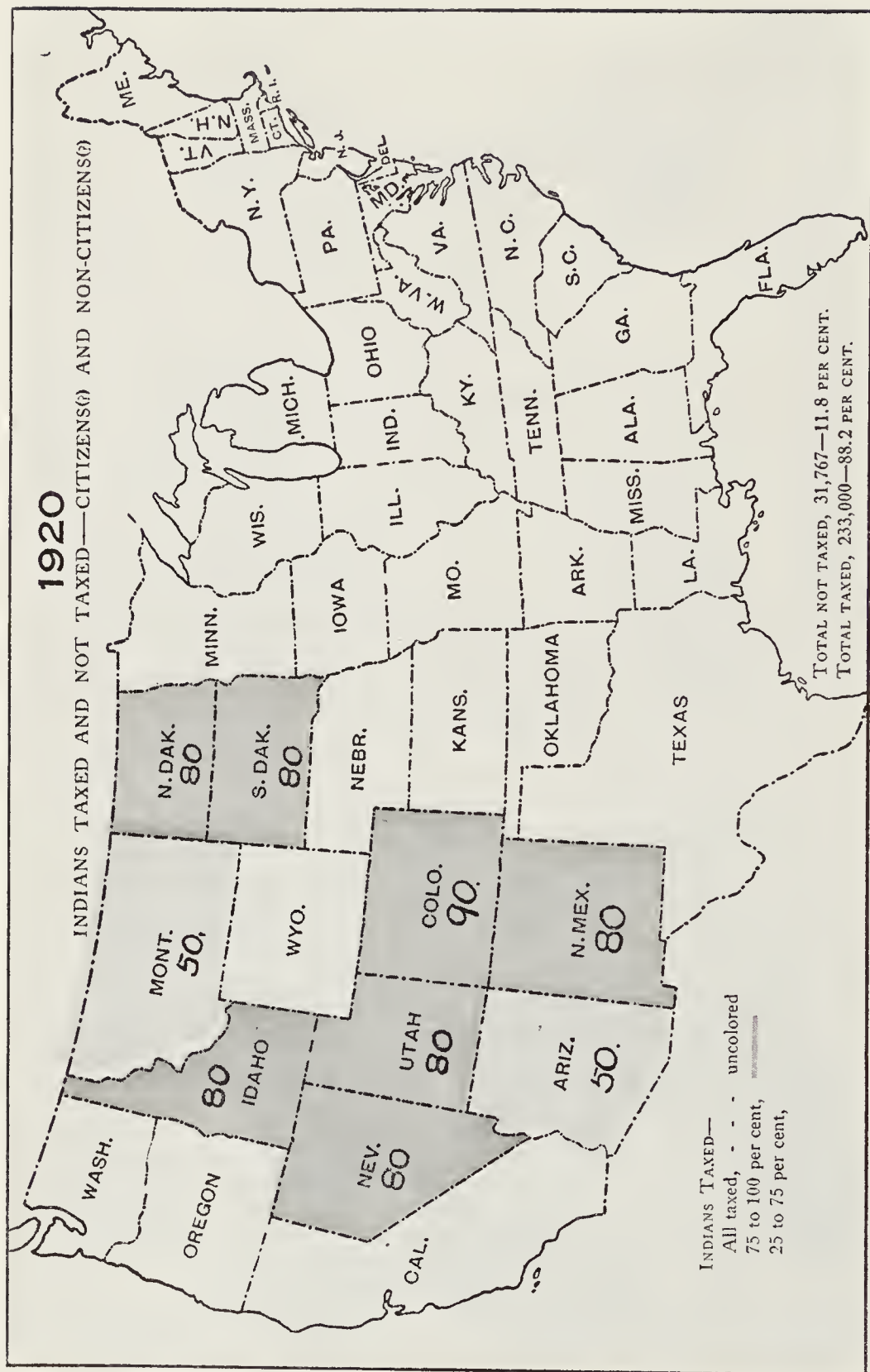
INDIANS TAXED—

All taxed, - - - uncolored
 75 to 100 per cent,
 25 to 75 per cent,
 Less than 25 per cent,

TOTAL NOT TAXED, 71,872—27 PER CENT.
 TOTAL TAXED, 193,825—73 PER CENT.

1920

INDIANS TAXED AND NOT TAXED—CITIZENS(?) AND NON-CITIZENS(?)



TOTAL NOT TAXED, 31,767—11.8 PER CENT.
 TOTAL TAXED, 233,000—88.2 PER CENT.

rapidly as the negroes, the total in 1920 would be 295,705. The rate of the white race, 15 per cent, would bring the Indian numbers up to 305,505. The process of amalgamation with the other races, through intermarriage, is going on at a rapid rate. The race probably will not die out, but it may sometime be completely merged with the new and composite American race of the future.

But what of the Indian of to-day? Who is he, and what part does he play in the legal and political life of the nation? These are difficult questions, because historically the Indian has not shared in American life. He has not any definite status, and even to-day it would be a bold man who would make any very positive statement concerning that status.

From that beginning the Indian has been a "perpetual inhabitant with diminutive rights." Only within comparatively recent decades has he begun to show himself on the political stage. As a rule he was not a citizen, nor could he become a citizen except by special act of a legislative nature. His only claim to any consideration whatever lay in the implications of the provision of the Federal Constitution making Congressional representation proportional to population, "excluding Indians not taxed." It has now become a matter of importance to Congress to determine decennially the number of "Indians not taxed," in order to include the number of "Indians taxed" in the population requiring Congressional representation. These figures have been specifically recognized in the last three censuses. As we shall shortly see, the number of taxed Indians has increased very largely since 1880. For purposes of comparison the figures given for "Civilized Indians," in that year are accepted as the nearest equivalent of the present term "Indians taxed." The fall from 66,407 to 58,806 between 1880 and 1890 is to be accounted for chiefly by the uncertainty which existed then and still exists as to which Indians really are taxed.

Upon the assumptions here made it will be seen that 21.7 per cent of the estimated population in 1880 were taxed. Even at that time all the Indians of New England, of the South Atlantic, and the East South-Central States were so classified. In addition to these, all the Indians in New Jersey, Pennsylvania, Ohio, Indiana, Illinois, Missouri, Louisiana, Arkansas, and Texas were given as taxed. Outside of these twenty-seven States, with 100 per cent of their Indians taxed, California was credited with 79.8 per cent, Utah with 64.2 per cent, Iowa with 56.8 per cent, and Michigan with 41.7 per cent.

The situation in 1880 is graphically shown by the accompanying colored map (No. 1). The percentage of taxed Indians increases as we pass from the red through the blue and the green to the white. In 1880 there were eleven States where less than 25 per cent of the Indians were taxed. Only one State east of the Mississippi continued to hold so large a proportion of the Indians outside the life of the Nation.

Since 1880 there has been a rapid and great change in this situation. Legislation, custom, and consent have brought thousands into the classes of taxed Indians and citizens. Under the Dawes Act of 1887 every Indian became a citizen with his allotment of land. So, too, every Indian who took his residence separate and apart from his tribe became a citizen. The rate of change was lowered, however, by the Burke Act of 1906, which postponed for twenty-five years the grant of citizenship to allottees. But even the Burke Act makes provisions for the immediate grant of citizenship to those individual allottees who are believed by the Government authorities to be already competent to exercise safely the rights and privileges of citizenship. The colored map (No. 2.) showing the actual situation in 1910 will reveal more clearly than any number of words what a great change has been effected since 1880. Instead of 21.7 per cent of taxed Indians, there are now 73 per cent. The 66,407 of "Civilized Indians" in 1880 have been replaced by 193,811 of "taxed Indians." To-day there are only 71,872 of "not taxed Indians in all of continental United States. Every Indian in each of thirty-three States is taxed. This means, does it not, that these 112,041 Indians, both as individuals and State-wide groups, have passed from aboriginal isolation to substantial citizenship. In four great States, with an Indian population of 41,380, from 83 to 94 per cent are taxed. In six States over half are taxed. In only four States are less than 25 per cent taxed. These four States are Montana, Wyoming, Arizona, and New York. For the first three of this list there may be some excuse for the lack of progress made. If, however, there is any justification for the granting of higher rights to all the Indians in thirty-three States, apparently a grievous injury has been inflicted upon the Indians of New York. Even the \$200,000 Ogden claim will not weigh in the balance against a generation of time and progress lost for 5,000 Indians.

The accompanying table condenses the Census figures here used:

Indian Population and Indians Taxed.

1880 AND 1910.

	Population 1910	INDIANS TAXED IN—		
		1910		1880
		Number	Per cent	Per cent
UNITED STATES	265,683	193,811	73.0	21.7
New England	2,076	2,076	100.0	100.0
Maine	892	892	100.0	100.0
New Hampshire	34	34	100.0	100.0
Vermont	26	26	100.0	100.0
Massachusetts	688	688	100.0	100.0
Rhode Island	284	284	100.0	100.0
Connecticut	152	152	100.0	100.0
Middle Atlantic	7,717	3,037	39.4	17.3
New York	6,046	1,366	22.6	13.7
New Jersey	168	168	100.0	100.0
Pennsylvania	1,503	1,503	100.0	100.0
East North Central	18,255	17,248	94.5	38.1
Ohio	127	127	100.0	100.0
Indiana	279	279	100.0	100.0
Illinois	188	188	100.0	100.0
Michigan	7,519	7,519	100.0	41.7
Wisconsin	10,142	9,135	90.1	29.3
West North Central	41,406	29,209	70.5	12.1
Minnesota	9,053	7,721	85.3	27.1
Iowa	471	471	100.0	56.8
Missouri	313	313	100.0	100.0
North Dakota	6,486	3,833	59.1	2.1
South Dakota	19,137	10,925	57.1
Nebraska	3,502	3,502	100.0	5.2
Kansas	2,444	2,444	100.0	54.4
South Atlantic	9,054	9,054	100.0	100.0
Delaware	5	5	100.0	100.0
Maryland	55	55	100.0	100.0
Dist. of Columbia	68	68	100.0	100.0
Virginia	539	539	100.0	100.0
West Virginia	36	36	100.0	100.0
North Carolina	7,851	7,851	100.0	100.0
South Carolina	331	331	100.0	100.0
Georgia	95	95	100.0	100.0
Florida	74	74	100.0	100.0
East South Central	2,612	2,612	100.0	100.0
Kentucky	234	234	100.0	100.0
Tennessee	216	216	100.0	100.0
Alabama	909	909	100.0	100.0
Mississippi	1,253	1,253	100.0	100.0

Indian Population and Indians Taxed—Continued.

1880 AND 1910—Continued.

	Population 1910	INDIANS TAXED IN—		
		1910		1880
		Number	Per cent	Per cent
West South Central	76,767	76,767	100.0	2.6
Louisiana	780	780	100.0	100.0
Arkansas	460	460	100.0	100.0
Oklahoma	74,825	74,825	100.0
Texas	702	702	100.0	100.0
Mountain	75,338	24,194	32.1	19.4
Montana	10,745	1,030	9.6	7.1
Idaho	3,488	1,334	38.2	4.6
Wyoming	1,486	179	12.0	6.4
Colorado	1,482	1,030	69.5	5.7
New Mexico	20,573	10,255	49.8	29.4
Arizona	29,201	5,072	17.4	15.7
Utah	3,123	1,636	52.4	64.2
Nevada	5,240	3,658	69.8	29.2
Pacific	32,458	29,614	91.2	49.5
Washington	10,997	9,141	83.1	23.7
Oregon	5,090	5,090	100.0	27.1
California	16,371	15,383	94.0	79.8

If for a moment we may venture away from Census data, let us look into the future and see what the situation will be in 1920. Should the rate of increase of taxed Indians continue the same in the next decade as in the past, all Indians would be taxed in 1920. It is not probable, however, that that rate will be completely maintained. The third map is meant to suggest the minimum changes which are reasonably sure under the pressure of existing forces to work out during the next decade. It will be noticed on that map that all the red States have disappeared, and only the two States of Arizona and Montana have a percentage of taxables as low as 50. New York has joined the white States and only 31,000 Indians in all the country remain for promotion to the ranks of potential citizenship.

We are obliged to confess, however, that not all who are taxed are accorded the rights of citizenship, nor are all citizen Indians taxed. Nevertheless there is a distinct, however intangible, change of status effected when the transition is made from the class of "not taxed" to the class of "taxed" or taxable. We are justified, so the

writer thinks, in calling the taxed Indians "potential citizens," and in believing that their full rights can not long be withheld. So long, however, as we have taxed Indians and non-taxed Indians, citizen Indians and non-citizen Indians, independent Indians and Indian wards, and so long as we have every sort of combination of these classes, and, further, so long as we have neither certainty as to classification nor definiteness as to the status when named, just so long we shall continue to have a condition of confusion in Indian affairs intolerable alike to Government and Indian. Indians of like capability and situation are citizens in Oklahoma and non-citizens in New York. Allottees are citizens in Nebraska, and non-citizens in Wyoming. In many cases in the same State some of the allottees are citizens while others are not. Citizen Indians are entirely independent in Illinois, they are wards of the Nation in Wisconsin, wards of the State in Maine, and wards of both State and Nation in New York. Such confusion as this constitutes an effectual barrier to any systematic policy on the part of the Government, and an almost complete barrier in the way of progress for the Indian race. It is high time that a consistent effort was made to bring order out of chaos, and it is therefore not without its timely significance that on January 19, 1912, a noted Indian and Member of Congress, the Hon. Charles D. Carter, at the suggestion of the Society of American Indians, introduced in the House of Representatives a bill (No. 18334) "to create an Indian Code Commission to codify the laws relating to Indians taxed and not taxed, and to define more exactly the privileges and disabilities of the several classes of Indians in the United States." This bill specifically provides that the said Commission shall report "a codified law determining the status of the Indians of the United States in accordance with existing legislation and the future best interests of these natives." No greater work for the race can be done than is proposed in this bill. It will rest upon the Commission to provide for the advancement of the various tribes in personal and civil rights without withdrawing any measure of that protecting guardianship by the Government which is needful for the safeguarding of certain members of that race.

With the probable early entrance of the Indian into American politics it is of some interest to know what power they might exert through the ballot. The exact number of males 21 years of age and over has not yet been computed by the Census Bureau, so we have no absolutely correct statistics to quote on this point. Never-

theless an approximate statement may have some interest. Taxed Indians now constitute twenty-one one-hundredths of 1 per cent of the total population of the country. In each of eleven States the number of taxed Indians exceeds 5,000. In order these States are Oklahoma, 74,825; California, 15,383; South Dakota, 10,925; New Mexico, 10,255; Washington, 9,141; Wisconsin, 9,135; North Carolina, 7,851; Minnesota, 7,721; Michigan, 7,519; Oregon, 5,090; Arizona, 5,072; a total of 162,917, leaving 30,894 such Indians in the other thirty-nine States. If all the taxed Indians in the eleven States were gathered together they would constitute a city only 6,000 smaller than the city of Toledo, Ohio. Practically half of these are found in the one State of Oklahoma.

Let us assume that in round numbers 22 per cent of the population are males 21 years of age and over. This is not far from the usual percentage of voters in this country. Now, after we have discovered the number of such males we may calculate the number of "taxed" males 21 years and over by employing the percentages already given in this article. In that way we can get in round numbers the number of Indian voters we shall have if all these "potential" citizens exercise the right of franchise. Of course a large number of these Indians do not actually vote. But upon the bases here suggested there are about 457 voters in New England, 669 in the Middle Atlantic States, 3,795 in the East North-Central States, 6,422 in the West North-Central States, 1,991 in the South Atlantic States, 575 in the East South-Central States, 16,888 in the West South-Central States, 5,320 in the Mountain States, and 6,513 in the Pacific States. Women suffrage in certain Western States would double the numbers in those States but would not increase the relative voting power of the Indian. Eleven States have over 1,000 Indian voters each, namely, Oklahoma, 16,462; California, 3,386; South Dakota, 2,403; New Mexico, 2,254; Wisconsin and Washington, each, 2,010; South Carolina, 1,727; Minnesota, 1,699; Michigan, 1,654; Oregon, 1,120; and Arizona, 1,118. Oklahoma has thus 40 per cent of the 40,000 Indian voters of the country. The Indian population of Oklahoma constitutes 4.5 per cent of the total population of that State.

It is plain to be seen from these figures that the Indian does not have the numbers which will enable him to force his rights through the ballot-box. His strength and his power will come through his intelligence. He is coming rapidly into a new situation.

It behooves him to stand strongly for justice, to argue his case before the new Nation of which he rapidly becoming a part. It behooves the other races to recognize their obligations to him, to protect him from injustice, to receive him to all the rights and privileges which his education and his intelligence entitle him. With friendship and cooperation the watchword, both the red and white race will advance to new standards, to greater opportunities, and to larger responsibilities and obligations. With new and equal political rights the Indian will insist upon an education equal to the best, and will prepare to compete on even terms in the business and professional world. Only an inferior people would be content with less. Only an unjust race would be willing to accord less.



THE dying of his last will mark the Indian's dawn—
CALL forth the truth about this forest son of brawn;
OF his great kindness, tell, when he, with outstretch'd hand,
THE paleface first made welcome to the western land.
PASSING, the Redman ne'er protests, while picture plays
RACE on and on, portraying but his savage ways.

—*Otto T. Johnson.*

Facts About the Chippewas.

ERNESTINE VENNE, *Chippewa*.



THE Chippewas, unlike many other tribes of Indians, were not in the habit of marrying more than once.

This story is told of the punishment of one old man for having more than one wife.

A son was born to his first wife, and when the boy was fourteen his mother thought a great deal of him; and when the old man, who had grown tired of his wife and son, saw her make so much over her son and treat him so good, he determined to put an end to him. One evening, he said to him, "Son, will you come out hunting with me tomorrow?" Being very fond of hunting and not thinking of any evil intended, the lad went.

They sailed down the river in their canoe until they came to a place where the woods were very thick. They stopped at this place and his father said, "You may get out here and go a distance into the woods and there you will find some duck eggs that I saw not long ago."

So the boy got out and went into the woods, and when he had gone a little ways he called to his father and asked if that was the place, and the father said, "No, a little farther." So he kept asking until he could no longer hear his father's voice. Then he knew there was some foul play. He started back to the river. When he arrived he could see neither his father nor their canoe. He decided to make the best of it and find his way home. In the meantime the old man got married again.

The boy was several years finding his way back home, and had grown into a young man. One day his mother was out chopping wood when he came up to her. She at once recognized him, and after listening to his story, they planned to punish his father for doing such a cowardly act. They planned to go to the chief of the tribe and tell him the story of the deed, and allow the chief to punish him as he saw fit. He was sent as an outcast from his people and tribesmen. The young man in turn was to have the pleasure of caring for his mother and step-mother.

The punishment of this man who deserted one wife for another was a lesson to the other Chippewas to have but one wife at a time.

HIAWATHA'S HOME-COMING



Thus they greeted Hiawatha,
 Thus his parents made him welcome
 When he reached the reservation
 After four bright years of schooling,
 Where the paleface trains the red man.
 Proudly did his mother eye him,
 Eyed his necktie, eye his dopestick,
 Eyed his waistcoat, socks, and shoestrings,
 Eyed the cuffs upon his trousers,
 Eyed his dinky, gum-drop derby,
 Eyed them all and then was silent.
 Far too proud she was for talking,
 But his father spoke in plenty,
 "Gar-ne-poo-wah," meaning "Lemon,"
 "Los-ki-tah-wis," meaning "Soak him,"
 "Won-by-boo-dam," meaning "Rotten,"
 "Toom-bish," meaning "Something awful,"
 "Boc-glub," meaning "Rah-Rah-Rah-Boy,"
 "Ugh-Swat," meaning "Let me at him."
 Thus he greeted Hiawatha,
 Thus his father made him welcome:
 Then, with sad and dismal gruntings,
 Incoherent, pessimistic,
 Then he got a "Swig-hic-pi-i;"
 Paleface calls it "heap big skate on."



INDIANS DEVELOPING INTO GOOD FARMERS

THESE SCENES FROM THE CROW RESERVATION SHOW PROGRESS

1. Indians harrow and ride horseback. 2. Sits Down Spotted, a Crow Indian, plowing his farm
3. Albert Anderson's home, Crow Indian, Carlisle returned student



INDIANS DEVELOPING INTO GOOD FARMERS

INDIAN LABOR, PROPERLY TRAINED, IS TRANSFORMING THE RESERVATIONS

1. Harvesting alfalfa, Ft. Mojave, Ariz.
2. Growing corn, Ft. Mojave, Ariz.
3. Indians harvesting beans at Upper Lake, Cal.

The McAllister Photo Co.

Ben F. Salter - Lake



HOWARD GANSWORTH

A full-blood Tuscarora Indian, a Carlisle graduate, who later worked his way through Princeton. He is now secretary of the Princeton Club and a prominent business man of Buffalo, N. Y.

Editorial Comment

Remarkable Progress by the Indians in Farming



THE INDIANS on the reservations are transforming the once barren lands which, until recently, were held by the tribes in common, into good farms which yield profitable crops, and on which each year many substantial homes are being built. There is an unusual awakening of both the old and young Indians on the reservations to a realization of the potential possibilities presented by each Indian's allotment. The progress toward allotting the Indians is moving along rapidly, and hundreds of thousands of acres have already been allotted among the various tribes on different reservations. There is a growing tendency on the part of the Indians to farm their allotment rather than to lease the land to some white settler and eke out a precarious existence on the lease money.

Through the courtesy of Assistant Commissioner F. H. Abbott, who is an enthusiast on the subject and has done much to bring about results, THE RED MAN has been able to obtain some photographs showing progress in different places among the Indians in agriculture. Groups of these photographs are being published in this issue. It is worthy of note that in former years, in many of the places from which these photographs have been taken, the Indians not only did not work, but received rations.

The Winnebago Reservation is an excellent example of this awakening. Here, under the guidance of a liberal policy and by means of the indefatigable efforts of the superintendent, the Indians are rapidly developing into successful farmers, saving their money, buying modern farm implements, and building good homes. Superintendent S. A. Allen, of the Sisseton Agency, reports splendid progress among the Indians under his jurisdiction. Seventy-five per cent of the Indians on this reservation are full-blood, and according to the report sixty-five per cent of them have become agriculturists and are proving thrifty and successful farmers. The reservation, which is 80 miles long and 40 miles wide, has 2,000 Indians,

to whom about 400,000 acres have been allotted. Last year these Indians raised approximately 100,000 bushels of wheat, 75,000 bushels of oats, 40,000 bushels of corn, and 4,000 bushels of flax.

At the fair which they recently held the exhibits were of a high class, and a good showing was not only made in the exhibit of the farm products, but fine cattle, horses, hogs, sheep, and chickens were shown. There are thirteen churches on the reservation, and during the last two years 125 good farm houses have been built.

In the same way a dispatch from the Dakotas states that for the first time since the Government has had charge of the Sioux Indians the issuance of rations has been stopped. No subsistence of any kind has been furnished the able-bodied Indians for many months. For several years a ration of beef, sugar, and flour has been issued to the old and indigent, and this was done this winter, but only those who were ill or aged were assisted.

For the first time the Indians have shipped their cattle to Chicago this year. Several train loads were sent for which the highest prices were received, netting the Indians thousands of dollars.

This progress is not limited to one reservation or to any single tribe. It seems to be wide-spread among the Indians all over the United States. The Government is encouraging this industry by sending a better class of men to the reservations to instruct the Indians in agriculture. The Indians are being encouraged in a number of ways to take up farming. The agricultural fair which has been held on a number of reservations has acted as a great stimulus. More attention is given to this subject in the schools where practical instruction is given in farming and dairying. In many places the State Governments and the United States Department of Agriculture are cooperating in stirring up enthusiasm and developing new ideas on the reservations and in the schools. This beginning will, under this policy of encouragement, result in more rapidly breaking up the reservations, and in the assimilation of the Indians into the body politic. The Indians themselves are taking more interest in their economic development.



Robbing the Indians of Their Lands



THE INDIAN'S birthright in the United States is an allotment of land, varying in size and quality, according to the tribe to which he belongs, and the section of the United States in which he resides. Practically all Indians have either already received a clear title to such land, or will in the course of time receive such a title by virtue of the allotment of their tribes.

In some cases, the Indians have entire control over their lands, having been granted a patent in fee. In other cases the allotment is in the form of a trust patent, which signifies that the holder cannot dispose of the property, although he has the exclusive use of it, until the expiration of a certain number of years, or until he is declared competent to manage his affairs. In still other cases, the tribes hold their land in common.

The last report of the Commissioner of Indian Affairs shows that in the one tribe of Chippewas, alone, about one-third of the Indians have been deprived of their land by illegal and fraudulent methods. Indians of other tribes and in other sections have likewise lost their land without receiving full value in return.

The time has come when the Indians, themselves, must give more thought and attention to this matter, with a view to more thoroughly guarding their own interests. The difficulty in the past has been that too many Indians do not seem to grasp the idea that the allotment which they have received is all that they will receive; that this is their land, and that when it is gone the Government will give them no more land.

Too many of our red brothers look upon this question of the transference of their lands as merely a temporary expedient, which will enable them to get a certain amount of ready cash, and they do not have the proper conception and value of their allotments. They value them too lightly. Land sharps and grafters have entirely too little difficulty in getting the signatures of the Indians to papers and documents transferring their land, or selling it outright. The United States has appointed honest and competent officials to look after the affairs of the Indians, and they should in all cases refuse to sign documents disposing of their land, until they have submit-

ted the proposition to the Superintendent of their reservation or the Superintendent of the school which they are attending. In this way, they would have the benefit of expert advice, and the entire subject would have the proper investigation.

There is also a tendency among some of the Indians to mortgage their land and property for a fourth or half of its value. When the mortgage is due they do not have the ready cash to meet the debt and their property is sold. They do not foresee this contingency when they contract the debt, but, too often, the man who loans the money has some ulterior object in view, and manages to obtain possession of their land.

If these men who desire to purchase property are honest and square, if they desire to give full value for value received, they will have no objection to the submission of these papers to the proper authorities. If they are dishonest and intend to practice fraud, they will, of course, use every possible means to inveigle the Indian into signing the thing at once without investigation by an official. Too many cases of fraud in Indian land have been practiced in the United States already.

The Indian must be on his guard. He is rapidly entering the ranks of citizenship. The Government is rapidly removing its hold on Indian land, and as soon as Indians are proving competent, their lands are being allotted. It is, therefore, incumbent on the Indians to hold on to their property until such time as they desire to sell it, and at such time they should insist on receiving full value. At this stage of the Indian's development, he should be very careful, indeed, not to attach his signature to any document or papers, no matter what they purport to be, unless he is very sure of his ground.



Book Review

INDIAN PLACE-NAMES ON LONG ISLAND AND ISLANDS ADJACENT

BY WILLIAM WALLACE TOOKER. New York: G. P. Putman's Sons.

THE custom of using Indian words or derivations for the names of places, lakes, homes, boats, creeks, streets, etc., has become more common as America has become older. Thousands of familiar names in America are of Indian origin, and have a definite meaning, besides being euphonious. It shows the hold that the Indian has on the imagination of our people.

Hundreds of requests come to the Carlisle Indian School for translation of names and suggestions to be used for such purposes. Some time ago the authorities of Colorado Springs, Colorado, applied for the translation of a number of names for appropriate naming of certain portions of the "Garden of the Gods." Recently a corporation which was building a large mining town in the South asked for Indian names for some of the streets.

Mr. Tooker in his book has rendered a great service not alone to the people of New York City and State, who desire to know the meaning of the names of the places on Long Island, but also to the many persons interested in the Indian and his language. This interesting book gives no less than 486 Indian names and their

meanings, which are used on Long Island. The Algonkians alone have contributed over 200 names.

It is interesting to know that "Tammany," "Mugwump," "Totem" "Jamaica," "Sag Harbor," and "Rockaway" are of Indian origin.

The book indicates a tremendous amount of labor, conscientiously done. It is in convenient shape for reference.

In an interesting introduction, Dr. Alexander F. Chamberlain, the prominent anthropologist, advocates the wider application of such names. Undoubtedly, the publication of this volume will strengthen the custom, now considerably in vogue, of using the language of the aboriginal Americans for names of places.

SERVING THE REPUBLIC

MEMOIRS OF CIVIL AND MILITARY LIFE OF NELSON A. MILES, LIEUTENANT-GENERAL U. S. ARMY. New York. Harper Brothers, 1911.

SOME OF the strongest admirers of the American Indian in this country have been prominent officers of the Army who fought the Indian on western frontiers in the seventies and eighties after the Civil War. This demonstrates that the Indian has good qualities, because warfare is very apt to accentuate qualities of weakness or avarice in a race when viewed by their conquerors.

After seeing constant service in the Civil War and rising to the rank of

Colonel at twenty-three and General of a division at twenty-five by signal ability and great courage, General Miles was commissioned an officer of the Regular Army and was in most of the Indian campaigns. He was tactful in his dealings with the Indians, kept the pledge he made to them as far as it was in his power, settled uprisings and disputes with extraordinary expedition, and at the end had the friendship of some of his most persistent Indian antagonists.

He makes many remarkable statements in his interesting and valuable narrative which, coming from a man of his prominence and experience, must have great weight. His estimate of Indian character is most admirable—in fact, a large part of the volume, covering an active service of more than forty years, deals with his relations with these people.

One of the significant paragraphs in a volume replete with real history shows that he is a friend of the red man:

"The art of war among the white race is called strategy or tactics; when practiced by the Indians it is called treachery. They employed the act of deceiving, misleading, decoying, and surprising the enemy with great cleverness. The celerity and secrecy of their movements were never excelled by the warriors of any country. They had courage, skill, sagacity, endurance, fortitude, and self-sacrifice of a high order. They had rules of civility in their intercourse among themselves or

with strangers and in their councils. Some of these we would copy to our advantage."

He early recommended that the Indians be given a thorough education and that they be treated with humanity and justice. Many of his recommendations, made nearly thirty years ago, are now being given recognition in practice.

The book should be read by all Americans. It is full of the patriotism and self-sacrifice which has helped to make the United States a great nation. General Miles was not only a most successful soldier and man of affairs, but also a great humanitarian. His love for humanity was dominant.

THE QUEST OF THE FOUR

BY JOSEPH A. ALTSHELER. Illustrated. New York. D. Appleton & Company, 1911.

JOSEPH A. ALTSHELER is a trained writer, a keen observer, and knows much of the country in the Southwest of which, from time to time, he has written. His early experience as a journalist in Kentucky was marked by many successes. Since then he has written a number of thrilling and interesting stories of life on the frontier. While much attention is devoted in his books to Indian warfare, it is not unsympathetic with our primitive Americans. *The Quest of the Four* is a story of adventure and of ambitious young manhood. The loyalty which characterizes his principals is worth while.

Concerning Ex-Students and Graduates

SUPERINTENDENT FRIEDMAN has made it a custom to write a letter of greeting and good cheer to all the graduates and returned students of Carlisle each year, about Christmas time. In accordance with this custom, such letters were addressed this year. Scores of replies have been received, indicating the splendid feeling of loyalty which the students have for the school. A few extracts are published herewith.

WALTER SNYDER, an Alaskan, is now located at Bethel, Alaska. He says:

I built my own house and own it; also have a garden patch and keep a team of dogs with which I haul cordwood in the winter. This summer I have been fishing for the winter supply of food for ourselves and our dogs. I always try to do right and live right.

PAUL BOYNTON, an ex-student, who left the school in 1889, writes interestingly of his life since he left Carlisle. He has been employed as clerk and interpreter in the Government service for nine years. "At present," he says, "I am trying to farm." He has also worked at the printer's trade and clerked in stores. He is a tax payer and a voter.

THE following comes from Alfred De Grasse, Class 1911:

When a small boy I often heard my mother tell the story about my grandfather, Watson F. Hammond, a native Indian of Cape Cod, who was in the year of 1885 elected representative to the Massachusetts State Legislature, being delegated to go on business pertaining to affairs connected with the Indian School at Carlisle. I often wished, after hearing the story, that I could be a loyal son of Carlisle and to my surprise my time came when I enrolled as a pupil in 1904. From that time until 1911 I worked to attain the honor of being a graduate of one of the greatest institutions of its kind in the country. I have not had a chance to show what Carlisle has done for me, but just as soon as I regain my health I expect to do my part.

SOPHIA METOXEN SILAS, an ex-student, writes that she and her husband are now located at Tomah, Wisconsin, where her husband is employed by the C., M. & St.

Paul R. R. "We are getting along nicely," Mrs. Silas says. "Our three children attend the Indian School here." Mr. Roger Silas is also an ex-student, and while at Carlisle was a famous basket-ball player.

60 WEST NEWTON ST.,
BOSTON, MASS.

DEAR MR. FRIEDMAN:

I have your letter and it has made me very happy. It is a kindly word of encouragement to a struggling son in a great city, and words cannot express my great happiness to realize that I am one in that body of young men of whom Carlisle is proud. I shall try to live my life so that Carlisle will never regret the great interest she takes in my welfare.

Like your great victorious aggregation of football warriors who have won the admiration and respect of the whole country by their fair play, every one of your men and women will some day come into the great fields of endeavor and become victors.

The character that Carlisle has moulded for me and the great ambition she has instilled within me have made me a fearless and patient student.

PETER F. FRANCIS, *Ex-student*.

CHAY VALENSKI, a Navajo, who went home last summer, is still at the Good Shepherd Hospital at Ft. Defiance, Ariz. He has improved much in health and is now employed as interpreter and general worker at the hospital.

JUNCTION CITY, KANSAS,
Jan. 2. 1912.

DEAR SIR:

It becomes my painful duty to report the death of Mrs. E. M. Haffner, formerly Edith Smith. Mrs. Haffner died at her home near Durango, Colorado, August 25, 1911, leaving behind a sorrowing husband

and three children. A finer woman or a better wife and mother never breathed. She was kind, gentle, and loving.

She was a graduate of your school and later of the West Chester Normal. After this she taught in the Indian Service, where I had the great pleasure of making her acquaintance.

I write this in hopes that through you some of her old friends and classmates may hear of her passing to the better world.

H. C. HAFNER.



AN INTERESTING letter from Michael Solomon comes from New Bridge, New York. He is employed by the R. W. Higbie Lumber Company, as are also George Bigtree and Michael Jacobs, Carlisle ex-students. "My foreman," Mr. Solomon says, "is an admirer of the Carlisle school and likes to have the Indians work for him because they are clever workmen."



362 MAIN St., OSHKOSH, WIS.

DEAR MR. FRIEDMAN:

Your most welcome letter was received, and I am more than glad to know that you take such an interest in the returned students. I, for one, am proud of what learning I received while there and for the kindness shown me. I am trying to live my life the best I can and am upholding my good character so that the good old school need not be ashamed of me as a returned student.

I am a working woman and work by the day. I have two little ones to take care of and they certainly are my joy in life.

I hope to hear more of the dear old school.

Yours respectfully,

FLORA MOON BOSTWIG.



WILLARD COMSTOCK, an ex-student, is a bank clerk in Chicago, Illinois. He was married last fall and is living at 3510 West Polk St., Chicago. He says:

I often think of old Carlisle. I appreciate the kindness shown me while a student there. I try to go into every thing with the Carlisle spirit and am grateful for the things I learned while at Carlisle.



GEORGE A. MARTIN, an ex-student, writes from Ponsford, Minnesota, telling his appreciation of what Carlisle has done for

him. He has worked at many different things since he left the school, mostly at blacksmithing. He has worked in the Dakotas, Montana, and Idaho, also Canada. He says: "I have always tried to make my living in an honest way."



GEORGE W. FERRIS, Class 1901, says:

With all the good things of Christmas, was your good letter of cheer. I thought Carlisle and its friends had forgotten me. I surely appreciate the footing Carlisle has taught me to stand on.



UNALAKLEET, ALASKA,
Dec. 4, 1911.

DEAR MR. FRIEDMAN:

I shall drop you a line and notify you that I am still living and enjoying the new life. Do you know that I got married about three weeks ago? I have a nice little home and my wife knows how to keep house.

I am busy with my school work all the time and it helps me a lot, too. I get \$400 for one term and four female deer.

Carlisle has done a lot for me and I can use all that I have learned from the school. I appreciate this very much.

Please remember me to all my old friends and my former teachers.

SAMUEL ANARUK, *Ex-student*.



ALICE MORRIS, a Pawnee, is now employed as assistant cook at the Indian School, Phoenix, Arizona.



STANLEY JOHNSON, an ex-student, is working for the Acheson Graphite Company, of Niagara Falls, N. Y., where he is in charge of the printing department. He is grateful for having learned his trade here.



MINNIE WHITE, Class 1911, is living with her parents at Hogsburg, N. Y., this winter. She says:

My work here on the reservation is very interesting. I teach in one of the public schools and enjoy it very much. I am making good use of what I have learned at Carlisle and shall ever be grateful to my former instructors and superintendent for my education.

Life's Mirror

THERE are loyal hearts, there are spirits brave,
There are souls that are pure and true;
Then give to the world the best you have,
And the best will come back to you.

Give love, and love to your life will flow,
A strength in your utmost need;
Have faith, and a score of hearts will show
Their faith in your word and deed.

Give truth, and your gift will be paid in kind,
And honor will honor meet;
And a smile that is sweet will surely find
A smile that is just as sweet.

For life is the mirror of king and slave,
'Tis just what we are and do;
Then give to the world the best you have,
And the best will come back to you.

—*Mandeline S. Bridges*



VOLUME 4, NO. 8

APRIL, 1912

DOLLAR A YEAR

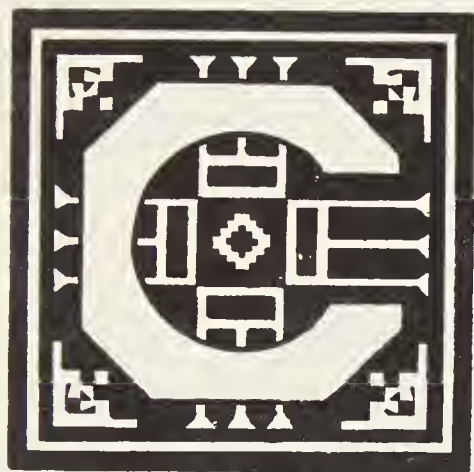
An Illustrated Magazine by Indians

THE RED MAN



Published Monthly by THE CARLISLE INDIAN PRESS

UNITED STATES INDIAN SCHOOL, CARLISLE, PENNSYLVANIA



A magazine issued in the interest
of the Native American
by Carlisle



The Red Man



M. FRIEDMAN, Editor.

VOLUME 4

APRIL, 1912

NUMBER 8

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THE RED MAN



Agricultural Progress Among Indians:

By F. H. Abbott,

Assistant Commissioner of Indian Affairs.



THRIVING farms on Indian reservations are a more effective means to stay the white man's invasion than delegations to Congress; industry and self-support surer safeguards against the intrigues of the grafter than courts of law. The best evidence of this is the living examples of thousands of successful Indian farmers found to-day in all parts of the Indian country.

The earliest missionaries among the Indians, looking into the future, recognized these truths, and laid the foundations for the governmental policy of agricultural and vocational education as the best means to Indian civilization. As early as 1567, Father Roger, a Catholic missionary, is found laboring to win the Indians of Florida to industrial pursuits by encouraging them to select allotments of land and to build thereon commodious houses, procuring for them agricultural implements and instructing them in the art of agriculture. The Moravians, next in chronologic order after the Catholics, in the middle of the eighteenth century established missions in New York, Pennsylvania, and Ohio, teaching agriculture and the related industries. A little later the Quakers took up work among the New York tribes, building mills and blacksmith shops among them, introducing farming tools, and giving instruction in their use, while the Indian women were instructed in household duties, including weaving and spinning.

The first Indian treaties, and the first acts of Congress relating to Indians, accepted the views of the early missionaries with respect to the need of agricultural and industrial education. The

treaty entered into between the United States and the Delaware tribe concluded at Vincennes the 18th day of August, 1804, contains the following:

Suitable persons shall be employed at the expense of the United States to teach them to make fences, cultivate the earth, and such of the domestic arts as are adapted to their situation, and a further sum of three hundred dollars shall be appropriated annually for five years to this object. The United States will cause to be delivered to them in the course of the next spring, horses fit for draft, cattle, hogs, and implements of husbandry to the amount of four hundred dollars.

The Act of March 3, 1819 (3 Stat. L., 516), authorized the President to employ capable persons of good moral character to instruct the Indians in the mode of agriculture suited to their situation. On November 20, 1826, Thomas L. McKenney, Chief of the Bureau of Indian Affairs, in his report to the Secretary of the Interior, advocated the same policy. He said in that report:

If, after they shall have acquired a knowledge of letters, and of the arts, they are thrown back into uneducated Indian settlements, is it not to be apprehended that the labor of instructing them, and the expense attending it, will be lost? To make the plan effective, therefore, and to follow out its humane designs, it is respectfully recommended that, as these youths are qualified to enter upon a course of civilized life, sections of land be given to them, and a suitable present to commence with, of agricultural or other implements suited to the occupations in which they may be disposed, respectively, to engage.

As early as 1891, 239 farmers were employed on the various Indian reservations, at a total expenditure of \$169,320; in 1901 this number had increased to 329, at an expenditure of \$212,470. Three years ago the Government was paying 355 farmers \$244,671. During the last three years, while less than a dozen farmers have been added to the force, the salaries paid have been increased to \$297,190, representing an increase of more than \$50,000 annually.

In 1891 it was estimated that Indians were farming 46,800 acres of land, and this acreage was increased to 381,615 acres in 1911. Ten years ago it was estimated that 10,290 Indians were actually cultivating lands allotted to them in severalty. In 1911 this number had grown to 24,366. The total number of allotted Indians living being 174,608, the figures, therefore, indicate that a reasonable percentage of them are doing something toward farming. Many of these are living in commodious farmhouses and are successful farmers and stockmen, living socially on an equality with their white neighbors.

In carrying forward the Government's policy of developing Indians industrially, Indian schools have played the most important part. Instruction in agriculture for boys, and domestic industry for girls, is as old as Indian schools themselves. As early as 1870 several of the reservation schools had farms and gardens where the Indian boys worked under the direction of competent men, and the girls performed the duties of the kitchen and the sewing room under the direction of competent women. In 1874 a manual laborers' school was established at Devils Lake, and another at the Wichita Agency. More extended and systematic work in this line was undertaken, however, with the establishment of the larger boarding schools, beginning with Carlisle, which was opened in 1879.

This class of instruction in Indian schools apparently originated, not so much out of any well-planned educational theories, as from the necessities of the situation. Circumstances compelled those in charge of Indian schools to utilize the labor of the boys on the school farm, in the construction and repair of school and agency buildings, in the building of roads and the making of sidewalks, in the feeding of live stock, and the care of the dairy; and the labor of the girls, in the kitchen, in the dining room, and in the laundry. The industrial training offered in Indian boarding schools, supplemented by the outing courses in Carlisle and some of the larger Indian schools, where pupils receive vocational training in the best of homes, constitutes as nearly the ideal in education as can be achieved. Indeed, Indian schools to-day, because of the practical industrial training offered by them, are at least twenty-five years in advance of the public schools of the country, and are types of what I believe the public schools of the future will be.

If the Government for so many years has been on the right track with reference to agricultural training on reservations, and if its schools have been performing so well their function in the scheme of agricultural and industrial education, why are not a larger number of adult male Indians successful farmers? Why so many thousands of uncultivated acres on the Indian reservations of the country?

In the first place, considering the period during which Indians have been subject to civilizing influences, they have made a remarkable showing in agriculture. There are good reasons why they are not farther advanced along these lines at the present time, and the strongest of these reasons is not to be found in defective Government policy, nor in the failure of the Indian schools as a whole to do

their part. The chief explanation is to be found in the physical and economic environment of the reservations. Twenty-five years ago most of them were too remote from the railroads and the markets to make it profitable to raise surplus grain and live stock. A garden and small field to raise produce sufficient for family consumption was all that was required. White men living under similar conditions would have had no incentive to become large farmers. More recently the railroad has come, accompanied by a flood of white settlers and land buyers, and the Indian naturally has been unprepared to meet the new situation. Where the reservation lands were adapted to agriculture, an easy means to live has been offered to the Indian, either through the sale or lease of his land. In far too many instances he has accepted the easy way and neglected to improve and till his land with his own efforts, reaping the larger reward that would come therefrom. Not being trained to find pleasure in counting dollars, he has not viewed the situation nor taken advantage of his opportunities, as white men with highly developed commercial instinct under similar circumstances would have done. Where the lands were arid or timbered, requiring irrigation or clearing to make them productive, he has lacked not only the experience and training, but generally the cash and equipment necessary to convert them into producing farms. Where the lands have been unsurveyed and unallotted, the Indian could not convert a portion of them into cash to make improvements, and establish on the remainder a permanent home, without which there would be little incentive to labor; and having his property restricted by Government control, he has lacked the means of credit available to the white man living under similar conditions.

The most important job ahead of the Indian Office to-day is, first, to make available to the Indian enough of his land-wealth, converted into working capital in the form of cash, livestock, and agricultural equipment, to make self-help and self-support possible; and then, to help the Indian landlord, in an environment which offers him an easy living from leasing or selling his land, to see the advantage of tilling his land with his own hands; the necessity, if he is to live the white man's life and educate his children in the white man's school, of making for himself on his land, a home in every way equal to the average white man's home.

To meet this situation, definite steps are being taken by the Indian Office to organize and make more effective the work of its

farmers and industrial teachers. Expert-farmer examinations have been held, the first, on March 30, 1910, for the purpose of inducing a body of trained and practical men to enter the service, and to stimulate the men now in the service to better efforts by holding out before them the inducement of promotion. Fifty farmers secured through these examinations are now in the field.

In order to make more effective the farmers' efforts, three bulletins have been sent out during the last three years, one encouraging the Indian fair as a means of stimulating the spirit of competition among individual Indians; another, urging superintendents and farmers to utilize agency and school gardens and farms in such a way as to bring the largest production for the use of the school; to produce, where necessary, pure seed for the use of Indians on their allotments, and to give proper training in agriculture to Indian boys where the land happened to be connected with an Indian boarding school. Another carried to the superintendents and farmers in the service a careful outline from various superintendents of the methods used by them to induce Indians to go upon and improve their allotments, and the plans found effective by them in creating an interest in agriculture on the part of the Indians. These bulletins have had a far-reaching influence. Indian fairs have increased from three to twenty since the fair bulletin was issued, and without a single exception the superintendents report an increased interest in agriculture, as a result of these fairs. From practically every school and reservation in the Service come responses from farmers and Superintendents which indicate renewed effort on the part of all in making the school or agency farm a matter of real profit and benefit to the Indians. Government farmers, many of whom were formerly employing their time in unsystematic work, are now devoting all their energies to helping Indians by means of house to house visits to equip, stock, and successfully farm their allotments. In some parts of the country Indian agricultural associations are being formed, bulletins and other valuable literature from the Department of Agriculture and farm papers are being read, and the Indians are taking places alongside their white neighbors as progressive farmers.

Indeed, the most hopeful sign in Indian affairs to-day is the agricultural awakening that is going forward among the Indians themselves. For, until the Indians themselves arise to a full realization of their powers, their responsibilities, their opportunities and their duties as land-owning citizens, supporting themselves and

their families in fairly decent, sanitary homes, as citizens of the States wherein they live, the Government will have to continue its jurisdiction over their schools, their health, and their property, and the Indians will not be able to enjoy that degree of independence to which they are entitled.

While the future is full of difficulties and hard work for those engaged in Indian affairs, it is a future full of hope—a hope inspired by a remarkable record of progressive industrial achievement for and by the Indians of the country.



The Fool Soldiers; A Tale of the Sioux:

*By Thomas J. King, Jr.**



AMONG the Sioux of the Cheyenne River Reservation, I have found some most lovable characters, principally among the oldest full bloods, many of whom I have learned to regard very highly. Of these affable old folks, in whose welfare and future I am most keenly interested, there was one old couple of whom I was particularly fond. The quiet, kind mannerisms of Strikes Fire and Drags Iron, his wife, strongly appealed to me.

Strikes Fire's death, which occurred a few months more than a year ago, left a large vacancy at the agency for some time, as I had undertaken for him, but a short time before, a mission which promised to bring to the old man the one thing he most desired.

His death ended my mission, but I feel its object might well be recorded in *THE RED MAN* as a tribute to a grand old man, and that those who read may realize how untrue is the statement attributed to an able general that "There is no good Indian but a dead one."

But few words are necessary to bring to the reader's mind the horrible Minnesota massacre. At a time when the military forces were absent during the great struggle of the Rebellion, the hostile Santee, and other eastern Sioux, arose in power and committed horrible depredations. A party of Santee had done much pillaging, captured a number of white prisoners and made straight way for the Missouri River, a distance of several hundred miles. Eventually, they reached the east bank of the Missouri, not far distant from the mouth of Grand River, where they camped, the long, forced march having wearied their ponies and afforded but little opportunity to replenish their provisions.

Shortly after their arrival, a squaw man, whose name Strikes Fire did not remember, but who was known among the Indians as "Duck," learned of their presence with the prisoners. Knowing of the camp of friendly Tetons near the mouth of Bad River, at a

*Mr. King is Superintendent of the Cheyenne River Indian Agency. The Indians under his jurisdiction are the Blackfeet, Miniconjou, Sans Arcs and Two Kettle Sioux.

point not far distant from the old fort (no doubt the old stockade at Fort Pierre), he set out in a boat to advise the Tetons of the presence of their ancient enemy with white captives.

On receipt of the news from "Duck," some of the younger men favored a rescue party. A council was held, but the rescue idea met with little support. The entire camp was friendly towards the whites and wished to assist the captives of the Santees, but at best they could muster only a small force, while it was known the Santees were on the warpath in large numbers. The younger men however, would not lose their determination, and on the afternoon of the same day the news was received, a rescue party headed northward. There were twelve determined men—a small party, indeed, to send against a powerful and angry people. From the apparently hopeless nature of their self-set task they acquired the title of "Fool Soldiers."

The rescue party consisted of Charger, Strikes Fire, Crazy Bear, Charges the Dog, Waktegli, Four Bears, Swift Bird, Sitting Bear, Foolish, Pretty Bear, Black Tomahawk, and Red Dog. They started out afoot and had with them eight pack horses loaded with bedding and provisions for the trip, but just as they had started, Black Tomahawk brought up an extra horse, making nine in all.

Considering the nomadic tendencies of the Indians and their familiarity with the country through which they traveled, it is not in the least astonishing that Strikes Fire should not have recalled many incidents of the trip. No doubt, but little attention was given to the trip except as to its purpose. He did recall quite vividly that the trip occupied four sleeps and that during the forenoon of the day following the fourth sleep, or while the sun was yet rising, to use his description, they came upon the camp of the hostile Santee. Further than this he recalled only that on the day following the second sleep they met some straggling Santees; that on the day following the third sleep they met an Indian named Rattling Hail to whom they gave food and that they camped for their fourth sleep on Swan Creek near to a band of Hunkpapas.

Through others than Strikes Fire I had heard of the story of the "Fool Soldiers," but only in a general way as to what they had accomplished. Naturally, I expected the old man to relate a thrilling story of a short, decisive battle fraught with many acts of bravery and culminating in the daring rescue of the prisoners. Very soon I learned that the wisdom and diplomacy of the Indians selected a

wiser and safer course. Even old Strikes Fire's face beamed with good humor as some of my questions, at this point of his story, indicated my anticipation of a battle story.

Shortly after their arrival, the "Fool Soldier" band sent to the individual Santees into whose hands the prisoners had fallen, an invitation to a feast. This was particularly pleasing to the Santees for the Tetons found them in rather desperate straits for food and practically afoot as their ponies had about reached their limit. The feast seemed to have had its effect, and at an opportune time, while the Santees were yet in high spirits, Waktegli, of the Two Kettle Band, informed them of the wish of the "Fool Soldiers" for a council about the prisoners. He advised them, in words which were kind but not without meaning, that the Tetons expected right treatment. To this speech the Santees gave the Indian expression of approval.

The council was held shortly after the feast. There was much bargaining and speechmaking, but only a single intimation of resistance. The latter came when a young Santee chief thought to retain his prisoner against any odds, but the wise counsel of his elders soon calmed his stormy heart. After much counseling, an agreement was finally reached whereby the prisoners would be exchanged, each for a horse.

The deliberations of the council being ended, the Indians passed to a large tent into which the prisoners were brought one by one. As each prisoner was brought in a horse was given in exchange. There were eight prisoners—two woman, five girls and one boy—for whom eight horses were given in exchange; thus the rescue party was left with but a single horse—the extra one which Black Tomahawk brought up at the start of the expedition.

The start for the return journey was made during the late afternoon of the same day. The stop for the night was at the Hunkpapa camp where they had slept the night before. Because of the youth and feebleness of some of the prisoners, a travois was rigged to Black Tomahawk's horse before leaving the Santee camp. On this the smaller children rode; the woman and larger children walked with the Indians.

While at the Hunkpapa camp, the rescue party discovered an old rig for which they traded, that they might better care for their prisoners on the long return trip. During the remainder of the trip the old rig served as a means of transporting the smaller children

and a refuge for the women and larger children when wearied by the forced march to safety.

The rescue party held a council at the Hunkpapa camp and decided that one of their number should start ahead early the next morning to carry the news of the rescue and have the people prepared for the home-coming. For this mission, Strikes Fire was chosen because of his fleetness on foot. Therefore, by his separation from the rest of the party, there are even fewer incidents to record of the home journey.

Strikes Fire started out afoot early on the morning of the second day of the return and reached camp the same day as the sun was setting, having run the greater part of the way. The rescue party with the prisoners, returned the second day after his arrival. The prisoners were turned over to the members of the white settlement and, in this way, happily united with those of their own race through the brave and decidedly friendly act of a little band of brave men.

What of my mission? This adventure was one of the brightest spots of Strikes Fire's life. He had always been friendly to the whites but was especially proud of this particular act of friendliness. He was not mercenary in his wishes. He did desire, however, that the Government recognize the act, and his one great desire was a medal to testify to the appreciation of the Government.

During the fall of 1919, I endeavored to have something done for him and success seemed to point his way, but the matter was brought to a termination by his sudden death, shortly afterwards. To-day he rests in an unmarked grave, just as he had lived—an honorable but unnoted life. The "course of human events" has closed the story of Strikes Fire and the "Fool Soldiers."





HON. F. H. ABBOTT, ASSISTANT COMMISSIONER OF INDIAN AFFAIRS



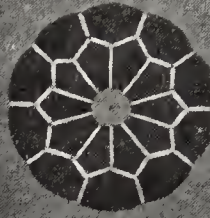
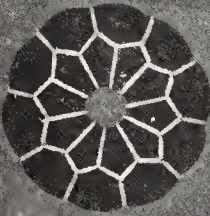
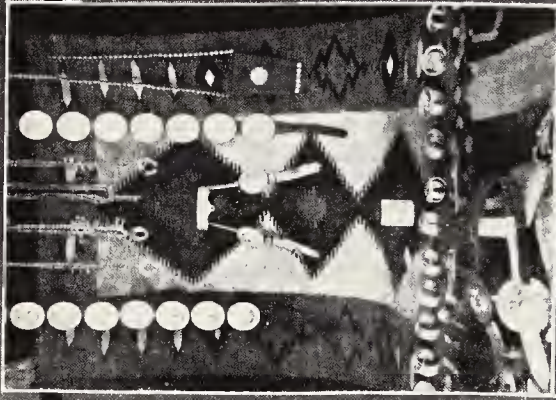
INTERESTING VIEWS OF COLERAINE

- (1) River looking south from Coleraine. (2) Place where the treaty was signed.
(3) A view of the ruins of the Old Fort.



VIEW OF THE PHOENIX SANATORIUM FOR INDIANS

The Government is now giving much attention to the health of the Indians and is fighting tuberculosis. Much remains to be done and more funds are needed for the work. Good results are obtained at the sanatorium schools located at Fort Lapwai, Idaho, Phoenix, Arizona, and Laguna, N. M.

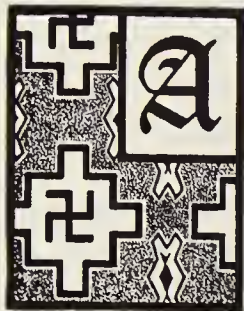


AGRICULTURAL PROGRESS AMONG INDIANS

The Indian Fair, properly conducted, is a great stimulus to the Indians in agriculture. These interesting photos were taken at the Agricultural Fair held among the Navajo Indians at San Juan, New Mexico.

Coleraine:

*By Laura S. Walker.**



FEW years after the Revolutionary War a town sprang up in Camden County that soon became an important place in that part of Georgia. It had once been an Indian village and was called "Cold Rain" for an Indian chief who lived there. After the white settlers purchased the lands from the State they changed the name to Coleraine. This town is situated forty-five miles above St. Marys on the St. Marys River and like most of the old towns of Georgia has a river front. Sailing vessels whose successful navigation depended on wind and tide came up the river twice a week to convey to St. Marys (at that time one of the most important towns in Georgia) the immense quantities of export. These exports consisted of cotton, wool, hides, beeswax and tallow which were shipped to the northern markets.

A great part of the land around Coleraine was owned by the Indians, the first socialists of America. Each year found their public granary full of fine produce. Their hunting grounds extended deep into the forest of the Okefenoke Swamp that was only a few miles away. This section abounds in wild turkeys, and the rippling waters of the Suwanee and St. Marys rivers furnished fish of all kinds. Deer, bears, panthers, and wild cats roved at will in these beautiful woods of Southern Georgia.

Years of Indian history are imbedded in the lands around Coleraine. Historic events of a time when our State was primeval and the hills and valleys echoed the voices of the red men, remain untold. This part of Georgia was occupied by numerous tribes of restless and warlike savages and some hostile to the whites. At times they became belligerent and terror reigned in this frontier settlement. Various attempts were made to restore peace and good will, but every treaty was broken soon after it was concluded. Fort Pickering was built by the authorities of the United States Government at the old town of Coleraine, "which frequently became the permanent abode of the women and children", while the men toiled

*State Historian of Georgia; Daughters of the American Revolution.

in the fields or forest with the trusty rifle always in easy reach. The "treaty of peace and friendship" made at Coleraine on the 29th day of June, 1796, was the abrupt termination of McGillivray's treaty with Spain. Had the treaty at Coleraine not been made the United States would soon have been involved in serious complications with Spain. This important treaty was signed by the President of the United States, Andrew Jackson, and kings and chiefs and warriors of the Creek Nation of Indians, and ratified March 18th, 1797.

The commissioners on the part of the United States were Benjamin Hawkins, George Clymer, and Andrew Pickens.

The superintendent received instructions from the commissioners to make the necessary arrangements for the reception of the Indians. On the 16th of June all the kings, head men and warriors to the number of four hundred, marching under the flag of the United States, came to the commissioners, attended by the officers of the garrison. They danced the eagle tail dance from their camp and the four dancers at the head of the chiefs waved six times the eagle tail over the heads of the commissioners. Six of the principal kings and head men came up and took the commissioners by the hand. They then handed their pipes to the commissioners and held them and the fire which they brought in their hands from the camp. The commissioners lit them and smoked. There was a short interval between each dance and wave of the eagle tail and the same interval in the shake of the hands and the lighting of the pipe.

After these ceremonies, the commissioners made a short address which concluded thus: "You will all take a drink with us and smoke the pipe of friendship; our warriors will now welcome you here in their way." A salute of sixteen guns was given, and then six chiefs were conducted to their apartments and they and their followers were entertained.

On the 17th the commissioners met the representation of the whole Creek Nation present, the three commissioners of Georgia, twenty-two kings, seventy-five principal chiefs, one hundred and fifty-two warriors, and other officers of the garrison. The business was conducted until the 29th of June when the treaty was completed and signed. Gen. James Jackson, on the part of Georgia, made a long speech in which he pointed out the faithless observance of their treaties with his State by the Creeks, and exhibited two schedules of the property which they had stolen, amounting to the value of one hundred and ten thousand dollars, which he demanded to be

restored. The Indians listened with profound attention, and when he had concluded, they adjourned—the Big Warrior facetiously remarking, “I can fill up more paper than Jackson has done with a list of similar outrages of the Georgians upon my people.”

To commemorate the signing of this treaty, the Lyman Hall Chapter of the Daughters of the American Revolution will place a handsome boulder at Coleraine landing, June 29, 1912. This celebration will be of note to the Georgia people.

The silence that has existed so long in this deserted town is soon to be broken by the march of progress and modern development which is now at hand in Southern Georgia. Coleraine covers 10,000 acres of land, and was sold August, 1910, to the Lewis Manufacturing Company, of Waycross. It is the purpose of the present owners to rebuild the town of Coleraine.



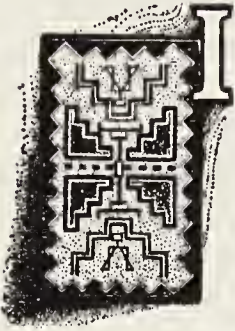
The Silver Lining

THE inner side of every cloud
Is bright and shining,
And so I turn my clouds about
And always wear them inside out,
To show the lining.

—*Selected.*

Indians as Money Makers and Students at Carlisle:

From New York Evening Sun.



IN THE past school year over one thousand students have been enrolled in the Carlisle Indian School at Carlisle, Pa., and of this number over one-half are now working as "outing" students on farms, in households and in shops and manufacturing establishments approved by the school authorities. Should these outing students earn as much this year as they did last year they will have over \$25,000 to their credit in the school bank.

At the school itself the Indian boys and girls by their work and study in the various shops and industries performed labor valued at \$65,000 and more, the finished products aggregating \$100,000. By reason of their earning power the young Indians produce nearly a dollar in return for every dollar appropriated for their school by the United States Government. The cost of each student last year was on an average of \$170.

So successful have the methods of the Carlisle Indian School been that schools in various parts of the world are applying them in whole or in part. As an instance, the Bolivian Government will establish a school for the Incas modelled on Carlisle. The Indian students of Carlisle at the present time are represented at the industrial exposition in Turin, Italy, by an extensive exhibit. It comprises work from all the departments.

The Carlisle Indian School was the first non-reservation school for Indians, beginning actual work in October, 1879 with eighty-two Sioux and forty-seven boys and girls from the Kiowa, Cheyenne and Pawnee tribes as the raw material. At the head of the institution is a superintendent, now M. Friedman, who is under Robert G. Valentine, Commissioner of Indian Affairs in the Department of the Interior. The applicants for admission to Carlisle must be at least one-fourth Indian and from 14 to 20 years old. A physician's certificate must accompany every application, and special care is taken that no Indian boy or girl afflicted with tuberculosis, the dread enemy of the Indian race, be admitted to Carlisle.

In the classrooms the young Indians study and recite with such mottoes on the walls: "Blessed is he who has found his trade and gets busy," "Try the pleasant way in your work to-day," and "Do not spit on the floor; to do so may spread disease." The students have their regular text book study, just as in any school, in addition to their industrial training. This includes carpentry, blacksmithing, carriage and wagon making, painting, plumbing and steam fitting, tailoring, harness making, shoemaking, plastering, bricklaying, masonry, tinsmithing, printing, photography, domestic science, housekeeping, sewing, horticulture, cattle and poultry raising and dairying. There are also courses in business training, music, physical culture, nursing, Indian art and telegraphy.

Telegraphy Among Indian Students.

The course in telegraphy was added to the curriculum at Carlisle last year, for it has been found that Indians are peculiarly fitted by nature to become excellent telegraph operators. Their keen sense of hearing and highly-trained sense of touch are their main qualifications. Most of the student telegraphers have a liking for the work, and the superintendent of a railroad in Pennsylvania, after having experimented with several graduates of Carlisle's telegraph department, thinks Indian operators especially desirable because of their repose and lack of nervousness under the strain of work.

In the West there is a great demand for Indian telegraphers, since railroads find it difficult to keep white men at some of the isolated stations in the deserts and mountainous regions. A life that the white man finds lonely the Indian seems to have no objection to.

Encouraging Native Indian Art and Folklore.

The Department of Native Indian Arts is the most distinctively Indian of Carlisle's institutions. Those in charge of the department are aiming to make out of a crude and primitive art something that will be of vital interest in art development and susceptible of useful application to the decorative arts of this country. Already the creations of students in the department have attracted attention, especially from artists. The rugs and blankets woven by students from designs made by themselves have met with a ready sale, and the crafts department has undertaken to sell Pueblo pottery, baskets, Navajo art-squares, looms and blankets for the old Indians. Beadwork and metal-work are being developed. Silversmithing received an impetus last year by the arrival of a number of Navajo

boys at Carlisle. Of some of their work the ARROW had the following to say: "The silversmiths have finished some very pretty bracelets and candlesticks. The designs on the bracelets are entirely original, and they show excellent taste as well as decided talent for designing. The candlesticks would ornament any mantel."

At the head of the Department of Native Indian Art is a full-blooded Winnebago, Angel De Cora, whose own efforts secured her an education in various art schools of this country. Of Indian art she says: "Although at times I yearn to express myself in landscape art, I feel that designing is the best channel in which to convey the native qualities of the Indian's decorative talent. There is no doubt that the young Indian has a talent for pictorial art, and the Indian's artistic conception is well worth recognition, and the school-trained Indian of Carlisle is developing it into possible use that it may become his contribution to American art."

Special attention is being paid at Carlisle to the study of Indian folklore and the manners and customs of various tribes. The students are being encouraged to put into writing the historical and mythological information that has been imparted to them by the older members of their tribe, and the very best of them are being published in the twoschool papers, the ARROW and the RED MAN.

The "Outing" System.

All students at Carlisle are expected to spend at least one year under the "outing" system, which brings them into close personal contact with white persons in their homes and enables them to secure practical training in their chosen line of work. Special care is taken in placing both the boys and girls in desirable surroundings. An applicant for a student—and there were eight hundred more applicants than available students this year—must furnish references and give full information about the other members of the household, whether any use tobacco or liquor, what religious services are attended, the privileges the boy or girl is to have, the nature of the work and remuneration proposed.

The "outing" student also has to fulfil certain conditions, as given in the following pledge for a boy or girl going on a farm: "I want to go out into the country. If you will send me I promise to obey my employer, to keep all the rules of the school. I will attend Sunday school and church regularly. I will not absent myself from my farm home without permission of my employer, and will

not loaf about stores or elsewhere evenings or Sundays. I will not make a practice of staying for meals when I visit my friends. I will not use tobacco or liquor in any form. I will not play cards nor gamble, and will save as much money as possible. If out for the winter, I will attend school regularly and will do my best to advance myself in my studies. I will bathe regularly, write my home letter every month, and do all that I can to please my employer, improve myself and make the best use of the chance given me."

The "outers" are visited twice a year by representatives of Carlisle. Half of their wages are kept by the Carlisle authorities and given to the student when he finally quits the institution. One-fourth they may have to spend as their wages fall due, and the other fourth is saved for spending after their return to Carlisle. Both the employer and the Indian student have to send monthly reports to the Carlisle authorities.

Carlisle's weekly paper, the *ARROW*, from time to time chronicles the doings of the "outers." Following are some samples:

"Harrison Smith has returned from the country looking prosperous and well-fed."

"James Welch, who is working out on a poultry farm, has been given full charge of the entire flock, and we hope he will show his employer that he is capable of holding his job."

"The quacking of Joseph Anamikwan, the small boys' 'duck,' will be missed very much since he has gone out into the country for the spring and summer."

"Eunice Bartlett, who lives near Harrisburg, came in to spend the Christmas holidays. Some one asked her how she liked the school she is attending. She replied, 'I like it fine, and the children don't call me Indian, either.'"

Play as Well as Work at Carlisle.

But not everything at Carlisle is work. The students have time for the amusements that they enjoy—sports, music, literary societies, picnics, spreads, etc. The Indians have two bands, a mandolin club and a glee club, for they seem to enjoy music almost as much as eating, which always furnishes untold pleasure at any gathering where refreshments are served.

At the end of two school years some of the Indian boys and girls at Carlisle have presented an opera called "The Captain

of Plymouth," with several "heavy" solo parts and choruses composed of soldiers, sailors, Indian men, squaws and Puritan men and maidens. A "white" musical critic had the following to say about one presentation:

"There really wasn't much of an amateurish air about the performance at any stage of it, and the participants showed unusual talent and ability, especially those in special parts. Montreville Yuda as Miles Standish was very comical and proved himself a star. Carlyle Greenbrier, as Priscilla, performed well her part. She has a sweet soprano voice, not of great volume, but of good quality.

"The audience appeared to be well pleased with the work of Emma Esanetuck as Katonka, the Indian Princess, and with that of John White as Elder Brewster, howbeit judging from the very loud and prolonged applause, everybody's work was appreciated. The Indians' war dance around Capt. Standish and his friend Erasmus (Lewis Runnels) was very realistic—very."

Football at Carlisle.

Although Carlisle has her track, lacrosse and basketball teams and a baseball team until the game was abolished last year because too many of the players were attracted to professional teams, it is the football team that has made the name Carlisle known throughout the country. Every year thousands see the Indians play, seemingly because they are Indians, but at the same time Carlisle's football teams are the most remarkable developed in this country. From a small school without powerful alumni the Indian football players go out to battle on the gridiron before hostile crowds.

Only once a year is the team supported by the students of the school. That is at the annual game with the University of Pennsylvania, when the entire student body is taken to Philadelphia to inspire the team for one game in the season with cheers and songs, as Harvard, Yale and Princeton are supported every time they play. Hearing the Carlisle yell, "Minnewa Ka, Kah Wah We! Minnewa Ka, Kah Wah We! Minnewa Ka, Kak Wah We! Carlisle! Carlisle! Carlisle!" may have something to do with the fact that the Indians have made their best record against Pennsylvania, which they have met on the gridiron every year since 1895.

The first time Carlisle won from Pennsylvania was in 1899, when the Indians made 16 points as against the Quakers' 5. That same year Carlisle overwhelmed the Columbia University team by a score

of 45 to 0, just after Columbia had defeated Yale. In this game Coach Warner of the Indians first put to use the method of having the halfbacks crouch close to the ground before snapping the ball. Soon every college in the country adopted the system, and the old, slow, stooping position became a thing of the past.

From 1896 to 1908 Carlisle played Harvard continuously, but the Indians succeeded in winning only once, in 1907, by a score of 23 to 15, although many of the contests were close. Perhaps the story most often told at Carlisle in connection with the Harvard games is the famous run that Charles Dillon in 1903 made the length of the field in the Harvard stadium with the ball tucked under his jersey.

Football was first played at Carlisle in 1891 and 1892, when schedules were arranged between classes. It was seen that the Indians with competent instruction would make worthy rivals for any college team in the country. Early in the season of 1893 the first team representing the Carlisle Indian School met Dickinson College. In this game the leg of an Indian player was broken, and the school authorities immediately ordered all games cancelled. Two years later the Indians played their first games away from the school.

Perhaps the most famous player that Carlisle produced during the first five years of football at the school was Metoxen, whom many football experts consider the most expert drop kicker developed by the game in America. All the year round Metoxen was accustomed to practice drop kicking—in the gymnasium in winter time and out doors at every opportunity. Now he is a farmer, living on the Oneida reservation in Wisconsin. After leaving Carlisle, Metoxen married one of the Indian girls who had attended school while he was there, as have so many of the famous Indian athletes.

The greatest ends who ever played for Carlisle were Exendine and Rogers. On both defensive and offensive Exendine was remarkably fast. After leaving Carlisle he attended Dickinson College, and later became football coach at Otterbein University. Edward Rogers, a Chippewa Indian, was captain of the team in 1900. In 1904 he was graduated from the law department of the University of Minnesota, having worked his way through the university. He was captain of the Minnesota team the last of the three years that he played football there. While practicing law at Mahanomen, Minn., he was appointed judge of the Probate Court.

The greatest quarterback of any Carlisle eleven was Johnson, who one year was selected for the All-American team. He possessed remarkable qualities in passing the ball, catching punts, moving in a broken field and playing on the defensive. This Stockbridge Indian married a Carlisle girl and has a home in San Juan, Porto Rico, where he did a \$4,000 business last year as practising dentist, "with profit to himself and relief to the natives."

The largest and strongest man who was ever a member of a Carlisle team was the Seneca Indian Bemus Pierce. He captained the team in 1896 and later was one of Carlisle's coaches. In recent years he has been living on his farm at Irving, in this State, but spending several months in the fall coaching a college team.

The team of 1907 was probably Carlisle's most wonderful eleven, for every position was filled by a remarkable player. This eleven defeated Harvard by a score of 23 to 15 and Pennsylvania, 26 to 6. The linemen were Exendine and Gardner, ends; Wauseka and Lubo, tackles; Aiken and Afraid-of-a-Bear, guards, and Little Boy, center. The backfield was an invincible combination, composed of Payne and Hendricks, halfbacks, and Hauser, fullback. Mt. Pleasant, at quarter, was noted for his punting, drop kicking, catching of punts and defensive playing. This team will go down in football history as having shown to the public, football coaches and other teams the possibilities of the reformed game.

Religious Life Among the Students.

Absolute religious freedom is allowed the students at Carlisle, but each student must affiliate with some church. The Roman Catholic church in the town of Carlisle arranges for the religious instruction of the Indian boys and girls who attend its services. Boys of Protestant belief either attend Sunday school in the town's churches or with the girls in the school's auditorium. Weekly meetings are held at the school by the pastors of the Methodist, Episcopal and Presbyterian churches.

The school also has Y. M. C. A. and Y. W. C. A. organizations, and their leaders impress upon the students the opportunities for them in view of the fact that there are 11,000 pagan Indians in the State of California alone. The nature of the meetings is not exactly that implied by a typographical error in the *ARROW*, which misplaced the "a" and "c" in "sacred:" "Harry Wheeler sang a scared song of his tribe in his native tongue at the Y. M. C. A. meeting last Sunday evening."

Names of Carlisle Students.

Especially amusing to Americans are the names of some of the students at Carlisle. Many are enrolled with the very names that their parents gave them in accordance with tribal customs. In the horse line there are Clara Spottedhorse, Jesse Horse Eye and Guy Plenty Horse. The "bears" are especially common. Among them are Joe Loud Bear, Hugh Weasel Bear, Stella Bear and Blackbear. Among other animal names are Lucy Prettyweasel, Rufus Youngdeer, Elsie Rabbit and Katie Wolf. The names of two Carlisle students whose marriage occurred last year were Willam White Bear and Jennie Two Elk. A Miss Ironshield also became the wife of John Elkface.

Names of a feather are Spring Chicken, John Feather, Morgan Crowsghost, William Owl and Julia Whitefeather. The parents of Sundown, David Redthunder and Charley Low Cloud may have been of a nature-loving disposition. One of the most prominent students at Carlisle is James Mumblehead, who has shown no indication that he was suitably named. Bruce Goesback and John Runsclose have always found that they can walk along all right with each other. Other interesting names are Twohearts, Johnny John, St. Elmo Jim, Alpheus Chrisjohn, Rena Red Eye, Yankee joe, Selina Twoguns, Pawnee Leggings and Willie Cornstalk.

Some of the students have adopted "white" names to replace their Indian ones. For instance, a Hoopa Indian who was particularly fond of acting became Raymond Hitchcock. Another boasts the name of Joseph Cannon. One Indian boy became Will Shakespear, picking out the spelling that he preferred. A few retain pure Indian names: for example, Tewanima, Ettawageshik and Shasbowobosh. Because one of two brothers chose to retain his Indian name, Wauseka, and the other bestowed the English surname Hauser upon himself, the many who saw the Cheyenne brothers play football and read of their superb tackling little realized that they were related.

Ninety Indian Tribes Represented at Carlisle.

By bringing together at Carlisle the most promising boys and girls of ninety Indian tribes, the United States Government is attempting in part to nationalize America's primitive people. Although many of the tribes are hostile to each other because of tra-

ditional troubles or long-standing difficulties, the younger members at Carlisle seldom show any animosity toward each other. They are taught to look beyond their reservations and tribal traditions and to form lasting friendships. These teachings have often exceeded the expectations of teachers, for a comparatively large number of marriages occur among the graduates.

The largest number of students from any one tribe last year was 111 Senecas, sixty-nine boys and forty-two girls, while the Sioux took second place with sixty-seven boys and twenty-nine girls. One Porto Rican and two Filipinos attended the school last year. From Alaska there were nine Indians, six of them girls. Emma Esanetuck, one of these Alaskan girls was at Carlisle eleven years before she returned to her home at Point Barrow, said to be the northernmost town in Alaska.

Last spring nine Sioux chieftains who were in Washington seeking the settlement of land questions went to Carlisle to see the Sioux students. All of the chiefs wore citizen's clothes but several bore such names as Killed Spotted Horse, High Eagle, White Swan and Bull Bear. The girls and boys of any one tribe are always glad to welcome any new arrivals from the home reservation, partly because of tribal feeling and partly on account of messages from their home people. Among the ninety tribes represented are the Mohawks, Tuscaroras, Seminoles, Tonawandas, Paiutes, Nooksaks, Miamis, Comanches, Creeks, Crows, and Arapahoes.

What Carlisle Graduates Are Doing.

Of the 514 living graduates of the Carlisle Indian School only five are considered failures by the authorities of the school, who have attempted to keep in close touch with the graduates, all of whom are most loyal to their alma mater. Three hundred are successfully engaged in vocational activities away from the reservation, for they have not been content to remain wards of the Government. In the United States Indian service are sixty graduates employed as clerks, teachers, disciplinarians, scouts and interpreters. Of the 142 female graduates who are married not one has "failure" written after her name in Carlisle records.

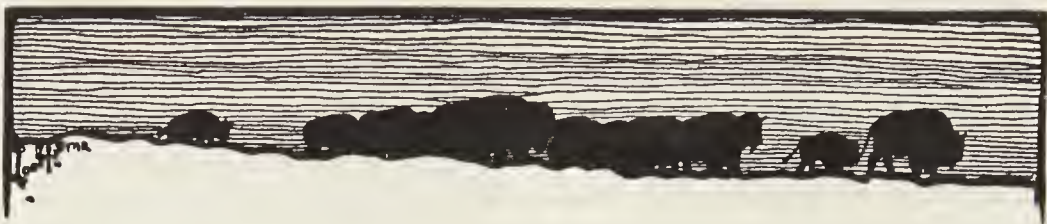
More than 4,000 Indian boys and girls have attended Carlisle long enough to complete partial terms. Investigations in regard to 3,000 of them have shown that about 94 per cent are successfully earning their living, and for this Carlisle takes a part of the credit.

For instance, Raymond Buffalo Meat, a Cheyenne Indian and former student, writes from Omega, Okla., that he owns his own home and also a barn. "I have been trying to do what is right, and am a member of the First Cheyenne Baptist Church, where I am clerk and my father a deacon. Sometimes I interpret for the missionary. I will also inform you of my work. I have fifty acres of corn; it is pretty good; and ten acres of cotton; it is also good."

Elsie Valley, who is a laundress at Washunga, Okla., says: "I am certainly thankful for what Carlisle has done for me; it certainly has taught me how to earn my clothes and bread and butter." The ARROW holds up, as industrious boys, one who receives a reputation as a farmer because he captured the first prize at a county fair for cabbages, and another former student who earned over \$130 in one month by car building, although only a short time out of the Carlisle carpenter shops. Another former student, Stephen Glori, is earning \$29 a week in the mechanical department of a New York newspaper. Recently the success of Mrs. G. W. Pease, a former Carlisle student, in running a large ranch and caring for a family, has attracted a great deal of attention.

James B. Halftown, who attended Carlisle last year, recently wrote from his home in Tunesassa, N. Y., "I long to be at Carlisle with my old teammates at Lacrosse. I had bad luck this winter. Father and mother died, both inside of thirty days, and I have four little children to take care of. My grandmother stays with us to do the cooking, and I have to work. I am doing the best I can for them."





The Legend of the Tacquish.

AGNES V. WAITE, *Serrano.*



ARROWHEAD SPRINGS is the name given to a resort in the mountains just north of San Bernardino, in Southern California. It is named "Arrowhead" because of a peculiar rock formation on the mountain-side which when seen at a distance has the appearance of an arrowhead, the point of the arrow being downward and in the direction of these springs. The springs contain sulphur water, and many people visit the resort for the purpose of taking rheumatic and other cures.

A legend among the Indians of that vicinity connects these springs with legends of the "Tacquish," an evil spirit, which flies from this point to the San Jacinto mountain on the opposite side of the pass.

Its time of flight is determined according to the behavior of the people living in the vicinity of these springs. The Tacquish is said to assume the form of a large ball of fire, and when it passes across the gorge on its course, the people over whose heads it passes must shriek or holler in order that they may retain their hearts, which the Tacquish is seeking to destroy.

When children are naughty and disobedient, they are brought under subjugation by threats of the Tacquish, whom they learn to dread, just as the little white children do the bogies.



Editorial Comment

Teaching Indians To Be Provident



THE American Indians are naturally a very extravagant and wasteful people. For years the tribes owned the land as far as the eye could see. They roamed over it at will, and were the exclusive possessors of the products of its forests and the contents of its mines. They had plenty of meat to eat, as there was an abundance of wild game which the white man had not yet destroyed. The skins served as a protection from the cold. They feared not for the morrow for there was plenty to eat from whence to-day they had received their supply. Their lands were held in common by the tribe,—a custom which still prevails among some of the more backward tribes.

These conditions made for wastefulness in the individuals. Our paternalistic governmental methods did not help, but to a certain extent accentuated these conditions. See how wasteful the Indians are when they receive their annuities, and how many squander their funds when the capital is turned over to them. In some measure, and with the uneducated ones, this is natural; but with a large number their property is valued too lightly. Where goods and wealth are acquired without much labor, this condition is common with the whites,—hence it is not so strange that we perceive it with the Indians.

We owe it to the young people in our schools to teach them economy. Extravagant habits will not be eradicated in a Government school, where everything is furnished, unless the students are taught to be provident. They will not learn this valuable and indispensable lesson if there is waste in the school. It can never be taught to them unless those who teach and lead are economical and frugal,—not only with what is their own, but more particularly with what belongs to and is supplied by the Government.

There is too much waste in the Indian Service. Too little attention is paid to saving the scraps, the bi-product and the property. There is no need to enter into details. The executive

officers of our Service know it. A private business establishment would founder on the rocks of financial ruin if every waste and unnecessary loss was not eradicated. Our educators are more and more realizing that there is too much waste in the public schools for whites. The idea has somehow been established that education concerns itself only with imparting knowledge and training and that business principles have no place in the school. This error is beginning to be corrected.

It must be corrected in the Indian Service. The reason is not only the saving of money for the Government and the practice of economy of administration,—important though this may be. We owe it as a duty to the Indian boys and girls whom we wish to train to be frugal and thrifty, as well as industrious and good. It is a very important lesson for them to learn. Let us begin to teach it when they are young. We cannot teach it unless we ourselves practice the virtue daily.

Running Down the Bootleggers

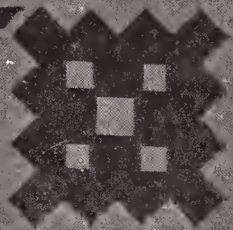
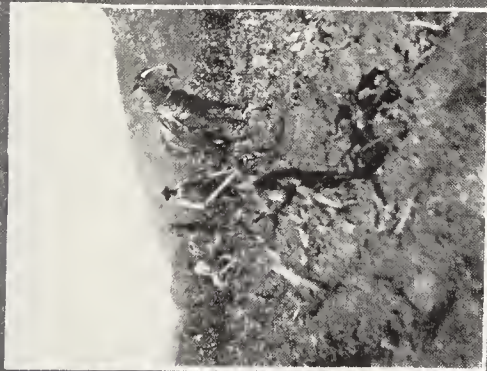


THE Circuit Court of Appeals has recently rendered a decision in the case of *Friedman vs. The United States Express Company*, in which it held that the old Indian Territory is still Indian country and subject to the same laws for the suppression of the liquor traffic among Indians as reservations in other parts of the country. Promptly acting on the decision, the Department of Justice has instructed the marshals of that section of the country to enforce the law and arrest the violators.

This decision will mean much for the thousands of Indians who reside in that section and who, while nominally enjoying the rights and privileges of citizenship, stand in as great need of protection as the Indians of other tribes.

The RED MAN is informed that the department of the Indian Service for the suppression of the liquor traffic is planning to increase its force in that section of the country as rapidly and as far as funds will permit. The chief special officer states that his men will assist the marshals to enforce the law as interpreted by the Court of Appeals.

The Indian Bureau has recently brought action against several men in the District of Columbia for violating the law in selling liq-



AGRICULTURAL PROGRESS AMONG INDIANS

The Indians of Southern California are making rapid strides towards self-support and citizenship. The pictures above represent progress in farming among the Mission Indians at Pala, California. (1) Pedro Apapa in his cornfield. (2) Beans and corn cultivated by Gabriel C. B. Moat. (3) Salvador Nolasques cultivating second crop of corn. (4) Antonio Ortega irrigating his bean field.



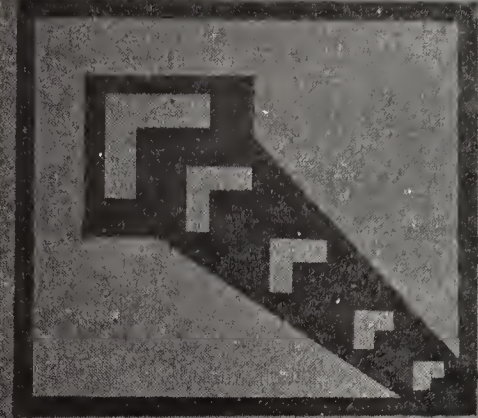
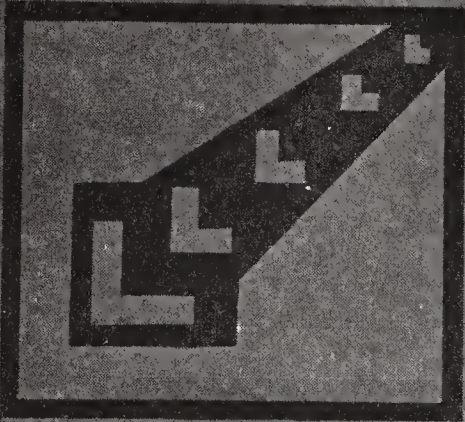
AGRICULTURAL PROGRESS AMONG INDIANS

Good work is being done in the education of Indians on the reservation by the well-located and efficiently-administered day schools. The pictures above were taken of Day School No. 29 on the Pine Ridge Reservation, South Dakota.



AGRICULTURAL PROGRESS AMONG INDIANS

1. Exhibition at their Fair of products raised by Indians on the Fort Berthold Reservation. (2) Home of R. W. Dixey, an Indian, on the Fort Hall Reservation. (3) Pendleton Strike Axe, full-blood Osage, with 600 pounds of cotton which he raised.




AGRICULTURAL PROGRESS AMONG INDIANS

The Apache Indians of Arizona are counted as good workers by those who know them. (1) and (3) shows Apaches working on the road to the Roosevelt Dam. (2) shows an Apache teamster known as Fat Hen. The Indians of the West are in great demand by the large railroads and industrial concerns because of their faithfulness and industry.

uor to Indians. This is a splendid move, as many Indians come to Washington each year for the transaction of tribal or private business before the Department of the Interior, and in the past it has not been very difficult for them to obtain whisky.

It is very evident that the Indian Office is going forward in breaking up the iniquitous liquor traffic among its wards, and that in the future the law will be enforced to the limit. It is also evident that there is no ground for some of the lamentation about the Government ceasing to prosecute "bootleggers." Indications point to the fact that the Government is now more vigilant, if anything, than it has ever been before and that, as a result, whisky agents will find very little consolation or rest while engaged in the nefarious practice of getting Indians drunk.

The Page Bill, Senate No. 3

HE Carlisle Indian School has always championed the greatest extension and highest development of industrial training for the Indian youth of America. When it was opened in 1879, the subject was in its infancy and had attracted very little attention. It was, too often, the ambition of fond parents among the whites to make doctors and lawyers of their sons, and they placed much emphasis on the instruction which their daughters received in Latin, the higher mathematics and music. It is far from the intention of the writer to decry the proper emphasis on the so-called "cultural" studies. But there is hardly any danger in this day of America becoming over-practical.

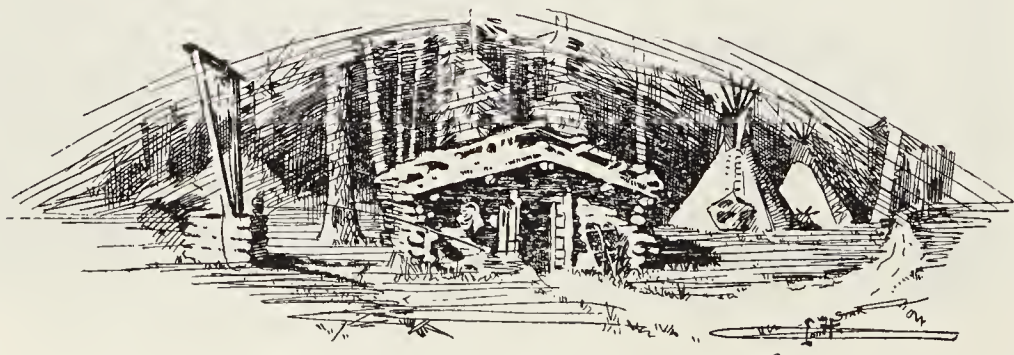
As a matter of fact, we have hardly become well started on the road toward the establishment of vocational training in our schools. There has necessarily been much of agitation and education of the public. The advocates of making public-school education more closely related to the life-needs of the schoolboy and girl have spent much energy and aroused much discussion in meeting the arguments of those who are in favor of the elimination of everything of a utilitarian character from the schools. The former have also been devising ways and means for the introduction of industrial training. But only a beginning has been made.

When we examine the highly developed system of industrial training in Germany where, for years, the need for thorough educa-

tion has been recognized, and the people have liberally supported it, we realize its importance. It will hardly be claimed that the Germans lack in learning and culture, and the reason is easily found in the fact that they have the most comprehensive and most highly organized system of education to be found in any country. In Munich the system of continuation schools and industrial and technical training is admittedly well nigh ideal. Germany has profited by this and is going forward with great strides in her industrial development as a nation.

In our own country the work has been retarded because of lack of funds in the States and municipalities for devotion to such purpose. United States Senator Carrol S. Page, of Vermont, who has made a deep study of the subject both as a legislator and practical business man, and knows of the need for national stimulus, has introduced a bill in the Senate known as Senate No. 3, and spoken of as the Vocational Educational Bill, which will, if passed, place this country in a position to do real work and accomplish definite results in education for the people. It provides for the appropriation of fifteen million dollars for the maintenance of instruction in the trades and industries, home economics and agriculture in the public schools of secondary grade, in college extension work, in State district agricultural high schools and in normal schools. Germany and other foreign countries found out long since that national aid was necessary to utilize this work.

In many respects this is the most important legislation before Congress. It has been commended and advocated by every important educational association and by educators everywhere. Senator Page has taken hold of a measure of far-reaching importance which, because of intrinsic merit and the existence of a real need, should have universal support.



Book Review

INDUSTRIAL EDUCATION

THE United States Bureau of Labor has rendered important aid in the promotion of a national interest in the subject of manual, industrial, and technical education in this country. The Bureau issued important and exhaustive reports in 1892 and in 1902. It has just issued another report on the subject of Industrial Education, which, because of the accuracy and comprehensiveness of its treatment of the subject, makes it a most important contribution for both educators and laymen.

Attention is given to every phase of the subject, and the information about typical schools has been gathered with great care. Commissioner Neill announces that the purpose of the study was not to go into any theoretical discussion of Industrial Education, but rather to bring together the comprehensive data respecting the various systems of industrial education in this country and to analyze and present the information in such a way as to be of the most use to those interested in furthering the development of this important branch of education.

The report contains more than 800 pages of solid matter, which is full of interest. A chapter is devoted to Indian schools, and this contains a full account of the work of the Carlisle School. Other subjects treated are Public Industrial Schools, Philanthropic Industrial Schools, Apprentice Schools, Cooperative Industrial

Schools, Evening Industrial Schools, Girls' Industrial Schools, Negro Industrial Schools, Teachers, Vocational Guidance, Attitude of Employers and Employees, etc.

Every official in the Indian Service should have a copy because of its important relation and suggestive value to the work of Indian civilization. It is a handy encyclopedia on the subject of Industrial Education, and has the additional distinction of being down-to-date.

AN INTERESTING PAMPHLET ON THE INDIAN

THE American Indian and Missions, published annually by the Presbyterian Board of Home Missions, has just been received and is an interesting pamphlet. It features an article on "The Place and Destiny of the Indian in the Nation's Life," by General R. H. Pratt, the first Superintendent of Carlisle, and who was at its head for twenty-five years. There are other articles by missionaries and men who have been in the Indian country and worked with the red man. Photographs of some of Carlisle's graduates appear, including S. J. Nori, a full-blood Pueblo, who is now chief clerk of the school, and Rev. James G. Dickson, a Nez Perce, who graduated from Carlisle some years ago. A fine view is shown of the modern home of Wm. White, of Walworth, Wisconsin, who was also educated at Carlisle.

Comment of Our Contemporaries

SCORES of articles are appearing in the newspapers and periodicals of the country which show that the kind of education given at Carlisle is valuable both to the Indian and to the nation. A few editorials are published herewith because of their general interest to all friends of the Indian and of the School.

IS A GOOD INDIAN

IN HIS report recently made to the Commissioner of Indian Affairs, Superintendent Friedman of the Carlisle Indian School declares that our aboriginal brothers are taking their places with the white men as good citizens, true patriots, and as self-respecting and self-supporting workmen and Christians.

It is doubtless true that the Indian, as Superintendent Friedman says, is being redeemed from the old ways of indolence and superstition by the means of thorough education and its influence as a developing factor. It is obvious that the government has been doing a good work in its schools, for the influence of those institutions goes with the student back to his tribal connections, and noticeable improvement is shown among the nation's charges.

Hundreds of Indians, it is claimed, as a result of these beneficial influences, are leaving the reservations and are taking their places in white communities as respected citizens and capable workmen, in the shop and on the farm. They are to be found in the professions, in trade, in the government service, and in the busy marts of commercial life.

It is being found that education of the right sort, which does not forget the moral nature and which gives thorough instruction and training in some vocational activity, is principally responsible for the progress which the red man is making, and encourages the extension of the work which has been proven so effective.—*Editorial in Buffalo Commercial.*

SHOULD BE CENSORED

SUPERINTENDENT Friedman of the Carlisle Indian school says the moving picture films showing Indian life and romance exhibited throughout the country are fakes, and that the Indians and the Government should make some organized effort to have the pictures censored. It is bad enough to give a false conception of Indian life and ceremonies by means of faked pictures, but these pictures are not the only ones which should be censored. Moving picture shows are attended by old and young of all classes and have become so popular that many such shows are maintained at good profit in every city of any size. Their cheapness attracts many people who cannot afford to attend more expensive shows. Many of the films shown are as thrilling as they well could be and frequently fill those who see them with emotion. They are a powerful influence for good or evil.

Because of the large number of young people who attend the moving picture shows—youths and misses of an impressionable age—the pictures shown

should be subjected to a rigid censorship. There are many educational subjects which would prove fully as attractive as scenes of murder, violence and crime. Views of scenes which never existed outside of the trashy dime or half-dime novels—scenes which arouse in boys and girls a false conception of the game of life, should always be prohibited. There are lots of things worth knowing which could be taught by means of the moving picture, and those who cannot afford to travel might be given glimpses of scenes in strange countries with profit, and these pictures would deserve the patronage they would draw. Pictures which divert the minds of the young from things worth thinking about, to crime and evil, are vicious and should be forbidden.

—*Editorial in Albany Argus.*

EDUCATION OF ALASKAN INDIANS

THE RED MAN, an illustrated magazine by Indians, published monthly by the Carlisle Indian Press, at Carlisle, Pennsylvania.—The December issue, which is just to hand, would seem, in make up and character of contents, to answer the much-mooted question, "Does it pay to educate the Indians?" The magazine is creditable in every way, and can readily be ranked among the high-class periodicals.

An article of special interest is found on page 137, where the superintendent of the school, M. Friedman, answers the objections of Governor W. E. Clark of Alaska, to educating the Alaska Indians in the United States.

Governor Clark claims that Indians

that have been educated in the United States return to Alaska "insolent and indolent, and their morals are unspeakable. The native will learn the white man's vices much more readily than he will learn the white man's virtues."

To this Mr. Friedman replies: "Careful records have been kept of the few Indians from Alaska who were educated at Carlisle, and the records they have made since their return to their homes, and are making now, are ample vindication of the Government's aim of giving these Indians a practical education both in farming and the trades. These records, based on the accomplishments of the individual boy or girl, demonstrate that the Alaskan returned students have succeeded, either as self-supporting citizens or as leaders and teachers among their people." The writer then backs his statement up with numerous authenticated incidents from the records that have been kept, thereby seeming to have entirely the best of the controversy. If Governor Clark's opinions should obtain when carried into other things, the wheels of progress would stop. Like too many who see but the surface and judge the whole from the exceptional case, Governor Clark has undoubtedly formed his opinion, which of course could not be valued as compared with the superintendent of the school, whose business it is to follow these cases up. Many a white boy has come back to his country home from college a "smart Aleck, having learned what is not and never will be of any use to him," yet the college and its teachings are not condemned

and tabooed; and while an individual may occasionally be harmed by greater opportunity, no country and no people can fail to be benefited by giving its children the broadest opportunity and most liberal education, be they red, white, or black.

Chemawa can give some splendid examples of the benefit of educating the Alaska Indian in the United States, and, faulty as our Indian policy has often been, in our schools as in the reservation, there has always been a steady move forward, and Mr. Friedman is eminently right in the position he takes as opposed to the views of Alaska's governor.—*Editorial, Portland, Oregon, Journal.*

BELIEVE INDIAN FILMS SHOULD NOT REPRESENT RED MEN AS BAD CITIZENS

THE protest recently made by Superintendent Friedman of the Carlisle Indian School against the untrue and misleading motion pictures of Indian life has met with favor in many quarters. The Greenburg (Pa.) Tribune makes this comment:

"It has come at last. A protest has been raised against the untrue and misleading moving pictures of Indian life. The protest is raised by Mr. Friedman, superintendent of Carlisle Indian School, who is speaking the sentiment of hundreds of well-educated and prominent Indians in this country. The Indians claim that the moving pictures are made to show them in a wrong light. In all the moving-picture show halls in this country the poor Indian has been pictured in a mighty poor position

—usually as a snarling creature with vengeance in his eye. Using the terms of old, the Indians are now on the 'warpath and up in arms' against the grossly inaccurate representations and are anxious that some organized effort should be made to bring to an end the falsehoods which are being thrown upon the screens in show houses.

"The Indians claim that the picture stories consist of impossibilities in Indian life. The pictures show the red men in hold-ups, battles and savage acts of great cruelty. They hold that no possible good can come from this line of wild fabrications. Old days of war and strife are over, new days of progress have begun.

"The Indians are taking their place as good citizens in this country, and nothing should stand in the way of their ambition now to become law-abiding citizens. The Indian has hope and is making himself heard in good society, in State Legislatures and in Congressional halls.

"A better picture show of the Indians would be to show them on their farms, in their automobiles and winning all prizes in the athletic world. Connect the Indian with such things and he will be placed in the true light to-day."—*Editorial in New York Telegraph.*

IS ONEIDA'S COUNSELOR

FORTY years ago the Oneida Indians located on the reservation near this city were engaged principally in hunting and fishing for a living. They drew a pittance from the government which helped them meet the bare necessities of life and their's was

a sorry plight. But the Oneidas are an intelligent and progressive tribe, and today their reservation has been transformed from hunting grounds into agricultural lands, and is thickly dotted with comfortable farm houses. In forty years the tribe has made a long advance toward civilization and now the reservation lines have been wiped out and township lines have taken their place.

COLLEGE TRAINED INDIANS.

These Indians have now the right to vote and are governed by practically the same laws as the whites. Among their number are many men and women who have received a college education and who are proving that they can profit by this advantage.

One of these is Dennison Wheelock who has left the reservation and opened a law and real estate office in Depere. He was admitted to the bar last July in the supreme court chamber at Madison. He has already appeared in court on several cases and has shown his ability by succeeding in some of the most important of them.

Although Mr. Wheelock has left the land of his fathers and cast his lot among the white population, he still takes an active interest in the affairs of his people, and their confidence in him is such that his counsel is frequently sought in the more important affairs of the Oneidas.

He is now in Washington, where he was sent by a tribal council held recently, and will appear before congress and the secretary of interior to present several important matters for adjudication.

One of these will be to ask legis-

lation to enable the Oneidas of Wisconsin to recover from the six nations residing in New York a large sum of money claimed to have been erroneously paid by the government to the New York Indians, and which rightfully, it is held, belongs to the local Oneidas.

Another piece of legislation to be asked for is that Oneida married women who have received no land allotments in the reservation be given the right to select allotments on the public domain.

The government will also be asked to give the Oneidas the school district allotments on the reservation so that the Indians may establish public schools of their own, and do away with the practice of sending their children to government Indian schools. This question is also vital to the white people who have purchased lands from the red men and are opening up large farms on the reservation.

WANT ALL TO SHARE BURDEN.

The Indians also are asking that all restrictions as to sale, taxation and incumbrance of all lands belonging to Indians in the reservation be removed. One reason for this is that many well-to-do Indians refuse to leave the jurisdiction of federal laws, thereby escaping the paying of taxes, leaving the burden of building roads, bridges and schools upon the white settlers and those Indians who are no longer wards of the federal government.

Mr. Wheelock hopes to have all these matters adjusted to the satisfaction of a great majority of the people on the former reservation lands.

Dennison Wheelock is 40 years old.

He was born on the reservation, went to the reservation government school and was then sent to Carlisle, from which he was graduated in 1890. He afterwards went to Dickinson College in Carlisle, taking the classical course. He afterward studied law under a well-known lawyer of that city, John R. Miller. He was appointed assistant clerk and bandmaster of Carlisle school, and organized a band of sixty-five men at the school and took it to the world's fair at Chicago, where it played two weeks. His band also played at the Buffalo exposition, and at the

inauguration ceremonies of McKinley and Roosevelt.

WIFE CARLISLE GRADUATE.

Mrs. Wheelock is also a graduate of Carlisle school, and is a woman of talent. She is a Chippewa Indian from Minnesota. She is a member of the West Depere Congregational church and takes an active part in the church work. She is secretary of and a moving spirit in the Ladies' Aid society. The Wheelock children attend the public schools of the West Side.—*The Milwaukee Free Press.*



Concerning Ex-Students and Graduates

THE CARLISLE SCHOOL keeps in close touch with all of its returned students and graduates. We believe that this is fundamental and that much good results when those who have gone out hear from their Alma Mater occasionally. Aside from this the school gathers definite records which demonstrate the value of Indian education and conclusively show that the only good Indian is not a dead Indian.

AN INTERESTING letter from Mrs. Benjamin Wheelock, nee Ida Powlas, informs us that while they have had adversities in the past, they are now trying to get on their feet and in every way are trying to take care of their little family and themselves. She and her husband are both Carlisle pupils and have the spirit of rising even after what seems like sure defeat.



DICK QUIP, an ex-student, is located at White Rocks, Utah. "I am getting along nicely" he says. "I go out every summer and work on the Government ditch. When spring comes, I hope to go out again. Thank you, old Carlisle, I will remember you."



GEORGE HANCORNE, who went home in ill-health about a year ago, writes from Elder, California, that he is much improved and has hopes of returning to the school sometime. He hopes to be able to get into a business school in San Francisco this winter, if he can save up enough money.



MRS. EMMA MORRELL THOMPSON, writes from Port Stanley, Washington, that she receives the Arrow each week and enjoys reading about the old school. She says: "We are all well and getting along fine."



MARY E. WOLFE, Class 1908, is still employed as matron in the Indian School at Chemawa, Oregon. She says: "I am ever working and striving to be always a success."



RICHMOND MARTIN writes from Basom, N. Y., that he is now working on his own

farm. Until late last fall he worked for the Oneida Aluminum Company, at Niagara Falls, N. Y. He says, "I appreciate what Carlisle has done for me; also appreciate the Arrow which comes each week. It is good to hear what others are doing. It makes me work all the harder."



AN INTERESTING letter from Linas S. Pierce informs us that he is still in the Navy and his present address is U.S.S. Pennsylvania, Bremerton Navy Yard, Washington.



A LETTER from Joseph Sheehan, an ex-student, tells us that he has given up printing because of his health and is now working in a big shirt manufacturing establishment, the Oppenhiem Oberndorff Company, in Baltimore, Md. He is a member of the Baltimore Cross Country Club Track Team and has taken part in some important races.



MRS. SARAH JOHNSON, who was Sarah Vanacay when a pupil here, writes to the Superintendent from Cherokee, N. C. She was at Carlisle ten years and feels that what she learned here is what has helped her live right. Sarah is a Chippewa from Michigan who married Elige Crowe, a Cherokee, shortly after leaving the school.

She lost her first husband and is now married to Mr. Johnson.



A LETTER from Leander Gansworth, Class 1896, informs us that he has lately made a change in his work. He says:

I am now setting type for the trade. We have a nicely equipped office, with a late model linotype. Soon after taking up the

work I secured the contract for setting up the proceedings (daily) of the International Convention of Machinists held here, and I have secured other big jobs. I have charge of the mechanical end of the business and have a night man working. We don't do any printing but we do set type. At present we are working on a big catalog. I have also had two very flattering offers to go to Washington State, but I am doing very well here and, as I have a home in Davenport, I declined.



A CARD from Corporal Chiltoski W. Nick, Class 1905, is received from Fort William McKinley, Manila, P. I. Corporal Nick says he likes the Army very much and will re-enlist for another three years. He is a member of the Seventh Cavalry Band, U. S. Army.



HELEN LEPOLIA CHEAGO, a Pima ex-student, is living at Phoenix, Arizona.



GEORGE HOOGRAORA, an ex-student, is located at Red Rock, Oklahoma. He is living on a farm and doing well.



JAMES SEWERYEA, a Pueblo, who went to his home in 1890, writes from Laguna, N. M., that he has a farm there and raises apples, corn, and some wheat. He sends greetings to all the Carlisle children.



Mary Mitchell Sherman, an ex-student, is now living at Milesville, S. Dak. She says:

We are living on a 160 acre claim in Stanley county and like it here very much.

We lost all our crops last summer on account of having no rain but we hope for better crops this year.



RAY PEDRO, a Pueblo, is now at Cold Spring, N. M. He says, "I am still in the Zuni Mountains working on the railroad. I am working for the American Lumber Company and like my work very much."



EMILY HARDT FLOYD, who has not heard from the school for twelve years, writes an interesting letter of her life since she left in

1898. She has been married for eight years and has three children. She is now living at Fond Du Lac, Wisconsin.



SAMUEL J. CHECOTE, a Creek, who attended the Carlisle school from 1881 to 1884, writes from Okmulgee, Okla., that he is a preacher among his people. He is grateful for what he learned at this school, especially the lessons learned from "our old dining room matron, Mrs. Platt, about the Bible."



PRESTON POHOXICUT, an ex-student, now lives at Apache, Okla., where he is farming. He rents most of his land, however. He has been in the Indian Service and has worked in traders' stores since he left Carlisle. He is married and lives comfortably in his four-room house.



JACOB WALKER COBMOOSA, an ex-student, is now living at Millerton, Mich. He says:

Although it is a long time since I left Carlisle, I cannot help but think of the teachings received there.

I learned the carpenter's trade there and am good enough to compete with my white brothers, who have always shown a friendliness towards me. Carpentering is slack in Mt. Pleasant, so I am spending the winter working in the cedar woods.



JOSEPH R. BROWN, of Wheaton, Minnesota, writes:

The training I received at Carlisle, with the experience I have had since leaving there, is now my chief asset. For a few years after returning from Carlisle I worked on farms, and for the last four years I have been employed as foreman in the Weekly Footprints office.

Although I have not amassed a fortune or been elected President of the United States, I have been holding my own place in this community.



A CARD from Arthur Sheldon, Class 1904, brings information that he is traveling in the interests of the Overland Auto Company. Last summer he traveled all through the West and the Middle States and Canada. Now he is traveling in the Pacific States.



“Keep your face
Always toward the Sunshine
and
the shadows will
Always fall behind you.”



Carlisle Indian Industrial School

M. Friedman, Superintendent

LOCATION. The Indian School is located in Carlisle, Pa., in beautiful Cumberland County with its magnificent scenery, unexcelled climate and refined and cultured inhabitants.

HISTORY. The School was founded in 1879, and first specifically provided for by an Act of the United States Congress July 31, 1883. The War Department donated for the school's work the Carlisle Barracks, composed of 27 acres of land, stables, officers' quarters and commodious barracks buildings. The Guardhouse, one of the school's Historic Buildings, was built by Hessian Prisoners during the Revolutionary War.

PRESENT PLANT. The present plant consists of 49 buildings. The school campus, together with two school farms, comprises 311 acres. The buildings are of simple exterior architectural treatment but well arranged, and the equipment is modern and complete.

ACADEMIC. The academic courses consist of a carefully graded school including courses in Agriculture, Teaching, Stenography, Business Practice, Telegraphy and Industrial Art.

TRADES. Instruction of a practical character is given in farming, dairying, horticulture, dressmaking, cooking, laundering, housekeeping and twenty trades.

OUTING SYSTEM. The Outing System affords the students an opportunity for extended residence with the best white families of the East, enabling them to get instruction in public schools, learn practical house-keeping, practice their trade, imbibe the best of civilization and earn wages, which are placed to their credit in the bank at interest.

PURPOSE. The aim of the Carlisle School is to train Indians as teachers, homemakers, mechanics, and industrial leaders who find abundant opportunity for service as teachers and employees in the Indian Service leaders among their people, or as industrial competitors in the white communities in various parts of the country.

Faculty	75
Total number of different students enrolled last school term.....	1192
Total Number of Returned Students.....	4693
Total Number of Graduates	583
Total Number of Students who did not graduate.....	4110

RESULTS. These students are leaders and teachers among their people; 265 occupy positions with the Government as teachers, etc., in Government schools; among the remainder are successful farmers, stockmen, teachers, preachers, mechanics, business men, professional men, and our girls are upright, industrious and influential women.





VOLUME 4, NO. 9

MAY, 1912

DOLLAR A YEAR

An Illustrated Magazine by Indians

THE RED MAN



Published Monthly by THE CARLISLE INDIAN PRESS
UNITED STATES INDIAN SCHOOL, CARLISLE, PENNSYLVANIA



A magazine issued in the interest
of the Native American
by Carlisle



The Red Man



M. FRIEDMAN, Editor.

VOLUME 4

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THE RED MAN



Commencement Exercises at the Carlisle Indian School, 1912:

By the Editor.



ALWAYS an event of unusual interest in educational circles and among prominent educators and citizens everywhere, the Twenty-fourth Annual Commencement of the Carlisle Indian School, marking the completion of the thirty-third year of its existence, which began Sunday afternoon, March thirty-first, and ended the following Friday, April fifth, attracted more attention this year than ever.

Marked by picturesque scenes and the presence of notable men in political and educational life throughout the Nation, the exercises furnished an index to the work of the school, at once interesting and convincing.

Of unique interest was the return of a larger number of returned students and graduates of the school than had ever before been brought together at the anniversary exercises. These men and women showed the refining influence of their training and civilization while students at Carlisle. The records which they have made in life and the uniformity with which success has smiled on their efforts shows that education has been worth while.

Great interest had been aroused among the graduates and returned students of the school in various portions of the country in the exercises, and the response that these young people made to the invitation of the Alumni Association was particularly pleasing. The Alumni Association at the Carlisle School is a live organization, officered by progressive and successful graduates. This Association sends out hundreds of personal letters to the graduates, and

by the effectiveness of its work, and the helpful spirit in which it is carried on, has unified and strengthened the support and loyalty which the graduates accord to the school.

As an evidence of this spirit, there was present a party of thirteen returned students and graduates from the Omaha Reservation. At the head of this delegation of Omahas was Levi Levering, a prominent Omaha who graduated with the Class of 1890. He is a successful merchant at Macy, a fine type of the educated Indian, influential among his people, respected by his competitors, and honored by the whites. About a year ago the Presbytery of Omaha, Nebraska, in session at Florence in the same State, honored Mr. Levering by choosing him a commissioner to that body with the general assembly, the highest governing body in the Presbyterian Church. Some weeks before our commencement, and on his own initiative, Mr. Levering took the time from his business and invited a large number of returned students and graduates from Carlisle, who live within a few miles of his home, to a dinner at which the subject of attending the Carlisle commencement was discussed. The result was that these thirteen progressive citizens of that community came all the way from Nebraska to Carlisle for a reunion and in order to attend its exercises. There were more in the party when it was first made up, but the importance of spring work on their farms kept a number away.

Likewise, came graduates from many other points, East and West, to renew their acquaintance with the school and with the familiar scenes around Carlisle. When not engaged in attending some meeting or exercises, they spent their time in the joyous exchange of reminiscences of their school life. These men attracted attention everywhere, not because they look different from well-to-do citizens whom you would meet anywhere in the East, but because of the visible evidences of their success in life. In addition to these men, and lending picturesqueness to the exercises, was the presence of a number of old Indians, some of them parents and relatives of students, besides a large delegation of prominent men of the Sioux tribe from the Standing Rock Reservation, who were representing their people in matters of great importance in Washington.

It seems that each year the interest in these anniversary exercises of the Carlisle school is increasing, an evidence of which is seen not only in the large number of applications for tickets of admission to the different events which must be refused because of lack of accom-

modation, but also by the increasing amount of space which the newspapers and magazines of the country devote to a report and discussion of the exercises themselves.

Baccalaureate Services.

A LARGE audience made up of students of the school and citizens of Carlisle and the vicinity was present Sunday afternoon for the Baccalaureate Exercises, and filled every available seat in the Auditorium. The stage was beautifully decorated with a profusion of flowers and evergreens, which gave it the appearance of a tropical garden. After the audience was seated, the orchestra played a march while the members of the graduating class were ushered to the front row of the center tier of seats by several graduates who are now attaches of the Carlisle school. Special music, both vocal and instrumental, had been prepared for the exercises, and each number was beautifully rendered and added to the impressiveness of the occasion. Superintendent Friedman presided and Rev. H. B. Stock, pastor of the St. Paul's Lutheran Church of Carlisle, led the opening religious exercises. President J. F. Dunlap, of Albright College, made the prayer, which touched the hearts of all present.

The baccalaureate address was to have been delivered by Rev. Charles A. Eaton, pastor of the Madison Avenue Baptist Church, of New York City, but a few days before the exercises he was suddenly taken seriously ill and could not be present. A friend and schoolmate of Dr. Eaton's, Rev. W. B. Wallace, D. D., pastor of the Brooklyn Baptist Temple, one of the largest churches in America, kindly helped out in the emergency and preached in his place. Dr. Wallace is a scholarly and masterful preacher, and a man of power in the church and in his community. He preached an eloquent sermon, full of beautiful thoughts and consecration, and replete with timely suggestions to the graduates and their friends. His address is published on page 419 of this issue of THE RED MAN. Following is the program of the exercises:

Selection.....	School Orchestra
Opening Service.....	Rev. H. B. Stock, D.D.
Gloria Patri and Apostles' Creed.....	The Audience
Anthem—"The God of Israel".....	Choir
Scripture Lesson.....	Supt. M. Friedman
Hymn—"How Firm a Foundation".....	The Audience.
Prayer.....	Rev. J. F. Dunlap, A. M., D. D.
(President of Albright College, Pa.)	

Quartette—"Gentle Spring".....	Seniors
Iva Miller, Ernestine Venne, Ella Johnson, Agnes Waite, Violin obligato, Fred Cardin.	
Address.....	Rev. W. B. Wallace, D. D.
(Pastor Brooklyn Temple, New York City.)	
Anthem—"March On".....	Choir
Lord's Prayer.	
Quartette—"For the Man of Galilee.".....	
.....	Alfred Lamont,
Louis Schweigman, Philip Cornelius, Benedict Cloud	
Doxology.	
Benediction.....	Rev. W. B. Wallace

Union Meeting of Christian Associations.

FOR the past three years special emphasis has been placed on a meeting of the Christian Associations of the school, which is held in the Auditorium on Sunday evening, and is open to a limited number of invited guests. One of its features that the Carlisle School takes especial joy in is the emphasis which is placed on the activities of the well-organized Christian Associations. Not only are the various religious denominations actively organized for work among the students, but the school has a very flourishing Young Men's Christian Association and Young Women's Christian Association. Carefully-selected and well-trained secretaries are in charge of both, who render efficient service in leading the Indian young men and women to a better knowledge of the Bible, and a more earnest and steadfast desire to follow Christian teachings and ideals. Here our youth receive training for moral leadership on the reservation. Being of a voluntary character this work supplements the activities of the church.

The program on Sunday evening was the most complete that had been given since these meetings were first made a part of commencement week, three years ago. The music by the choir, the school orchestra and by the quartette, was most pleasing and impressive. There were four addresses by students who were members of both Catholic and Protestant churches, which were well received, full of good common sense and indicative of careful preparation. One of the prominent men present remarked particularly on the saneness of what was said by the students, and on the absence of meaningless flights of oratory. "Sent to the Bench," the subject of Alexander Arcasa's address was full of sound Christian advice. He made a plea for good training and for the practice of charity in all

things. Amos Komah in speaking on "Indian Leadership," dwelt on the importance of men having the right preparation, and the proper spirit for leadership among their people. In answering the subject of her address, "Four Interesting Questions," Bessie Waggoner emphasized the importance of carefulness in speech, in letter writing, in companionship, and in the reading of books. Edison Mt. Pleasant recited most effectively "There Go the Ships."

Each year there has been present at these exercises a prominent man to deliver an address on some practical subject connected with character building and Christian service. This year the school was very fortunate in having present for this purpose the Hon. George H. Utter, Member of Congress and former Governor of Rhode Island. Governor Utter was honored with two terms as the chief executive of his State, and he is counted one of the most useful men who has been at the head of affairs of Rhode Island for years. He is not only an able statesman, but an earnest Christian and withal a speaker of great effectiveness and pungency. The subject of his address was "Seed and Fruit," and the impression which he made on his hearers, composing both the student body and friends of the school, was lasting. Governor Utter is a great friend of the Indian, and knows young men both by a deep sympathy and careful study; hence the advice which he gave was full of power for good and real force. The address is published on page 377 of this issue of THE RED MAN. The following is the program which was rendered:

Selection.....	School Orchestra
Invocation.....	Dr. J. H. Morgan
	(Dean of Dickinson College)
Anthem - "Love Divine,".....	Choir
"Sent to the Bench".....	Alexander Arcasa
Hymn - "To the Work".....	The Audience
"Indian Leadership".....	Amos Komah
Quartette - "Heaven is My Home".....	Alfred La Mont,
	Benedict Cloud, Louis Schweigman, Philip Cornelius
"Four Interesting Questions".....	Bessie Waggoner
Gospel Song - "Throw Out the Life Line".....	
	Agnes Jacobs and Choir
Recitation - "There go the Ships.".....	Edison Mt. Pleasant
Hymn - "Jesus, Savior, Pilot Me."	
Address.....	Hon. George H. Utter
	(Member of Congress. Former Governor of Rhode Island.)
Lord's Prayer.	
Hymn - "Jesus is Mighty to Save."	
Benediction.....	Dr. J. H. Morgan

Physical Exercises in the Gymnasium.

THE Carlisle Indian School advocates for all its students an all-around development. The boys and girls not only receive academic education and industrial instruction of a high order, but moral instruction as well. In addition to this, however, regular instruction is given in physical culture. Every boy and girl in the school devotes several periods a week to this instruction, in addition to the time which he has at his disposal as playtime and for devotion to athletic sports. In this way the health of the students is promoted and better results are obtained as a consequence in the other branches of student activity which are maintained.

In order to demonstrate the kind of instruction which is given in calisthenics, an exhibition was held in the Gymnasium Tuesday afternoon at 1:30 o'clock. The Gymnasium was decorated with the school colors and with numerous American flags, and every available seat in the large running gallery was occupied by visitors from the town of Carlisle and vicinity and special guests. The drills were conducted to the accompaniment of music and showed careful training on the part of the students. There was an Indian Club Drill by both boys and girls, in which they excelled. Then followed a Rifle Drill by the boys, a Pyramid Drill by the small boys, a Bar Bell Drill by the girls, after which some very interesting and amusing games were played by the small boys.

Competitive Military Drill.

AFTER the exercises in the Gymnasium, there was held on Indian Field, the athletic grounds of the school, a competitive military drill and dress parade. This commenced about half-past three in the afternoon, and was witnessed by the spectators who saw the work in the Gymnasium, together with a number of others,—the spectators completely filling the grand stand. Major-General Leonard C. Wood, Chief of Staff of the U. S. Army, who is deeply interested in the work of the school and in military drill and organization in the public schools everywhere, sent to act as judge of the competitive drill Captain A. W. Bjornstad, U. S. Army, member of the General Staff of the Army at Washington, D. C. Captain Bjornstad is one of the finest officers in the Army, and has been recently selected by the President of the United States to act as military attache and representative of this Government at the German Court in Berlin, which is considered one of the best

foreign assignments in connection with our Army. He has made a careful study of the infantry branch of the Army, and his presence at Carlisle did much to stimulate interest in this branch of the work.

Before the military drill was begun there was a dress parade headed by the band, which was most impressive and well executed. The students made a fine showing with their guns and attired in their uniforms of unmounted cavalry with white gloves. The competitive drill between the companies resulted in the first prize being awarded to Company F, whose captain is Robert Weatherstone, and the second prize to Company A, whose captain is Peter Jordan. The first prize consisted of a beautiful sword of the regular army pattern which had been made to order, with gold trimmings. It made a very beautiful gift. The second prize was a solid gold medal, beautifully engraved. A social and reception was given to the members of the two winning companies and their friends.

Shortly after the drill commenced, it began to rain, and, for a while, there was a heavy downpour, but this in nowise dampened the ardor of the students, who had been keyed up for the competition for many months. Captain Bjornstad presented the prizes to the captains of the winning companies in the Gymnasium, in the presence of the entire battalion.

Band Concert.

WHAT was pronounced one of the finest band concerts ever given at the school took place in the school Auditorium Tuesday evening before a very large audience. Every seat was occupied and several thousand applications for tickets of admission had to be refused on account of lack of space. The program was a mixed one, consisting of very excellent numbers by the band, instrumental and vocal solos, and some singing by a splendidly-trained quartette. Nearly every number was encored, and especially pleasing were the cornet solo by Robert Bruce, the violin solo by Fred Carden accompanied on the harp by Margaret Chilson, several vocal solos by Agnes Jacobs, and the playing on the Xylophone by Fred Schenandore, accompanied by the band. The pieces played by the band were most difficult and yet were delightfully rendered.

The members of the band were seated on the platform dressed in their uniforms of red coats and blue trousers. The band has

had a very successful year, having made splendid progress, and never before has there been evidenced more conscientious training or a finer spirit among the players. Following is the program:

PART I

March—The Call of America.....	<i>Mehden</i>
Overture—Dramatique.....	<i>Dalhey</i>
Cornet Solo—Una Polka	<i>Hartman</i>
Robert Bruce	
Intermezzo—Gretchen.....	<i>Martin</i>
Medley Overture—Headlights	<i>Head</i>
Idyll—Spring's Awakening	<i>Bach</i>
Violin Solo—5th Air Varie	<i>Dancla</i>
Fred Cardin, accompanied on harp by Margaret Chilson	

PART II

Patrol—The G. A. R.....	<i>Fassett</i>
Echoes From The Metropolitan Operas.....	<i>Tobani</i>
Vocal Solo—Sparkling Eyes.....	<i>Livernash</i>
Agnes Jacobs, accompanied by the Orchestra	
Valse Caprice—Enchanted Nights	<i>Moret</i>
Entr' Acte from The Midnight Sons	<i>Hubbell</i>
Male Quartette—Minnehaha.....	<i>Loring</i>
Alfred LaMont, Benedict Cloud, Louis Schweigman, Philip Cornelius	
Humoresque—Comin' Thro' the Rye	<i>Bellstedt</i>

Handicap Track and Field Sports.

ON Wednesday afternoon at 1:30, the handicap track and field sports were held. This is an annual event at the school and creates keen competition among the students. At the close of the field sports a game of lacrosse was played between two picked teams of the school. A strong northwest wind was blowing most of the afternoon, a fact which cut down some of the records and prevented making excellent time. Especially designed gold, silver, and bronze medals were given to the students. On account of the cold weather only the track events were held. Following are the results:

100-yard dash—Charles Coons, first; time, 10 2-5 seconds; Gus Welch, second; George Earth, third.

220-yard dash—Charles Coons, first; time, 24 seconds; F. Schenadore, second; J. Guyon, third.

440-yard dash—Squirrel, first; time, 55 seconds; C. Taylor, second; Tibbets, third.

Half-mile run—Gus Welch, first; time, 2 min. 9 seconds; George Earth, second; R. Lefthand, third.

1-mile run—Arquette, first; time, 4 min. 44 seconds; Kelsey, second; Lorentz, third.

2-mile run—Arquette, first; time, 10 min. 8 4-5 seconds; Blackdeer, second; Talyumptewa, third.

220-yard hurdle—F. Schenadore, first; time, 27 4-5 seconds; Thorpe, second; Wheelock, third.

120-yard hurdle—Thorpe, first; time, 16 seconds; J. Wheelock, second; J. Goslin, third.

Hammer throw—Thorpe, first; distance, 114 ft. 4 in., Wheelock, second; Garlow, third.

Discus throw—Burd, first; distance, 104 ft. 3 in.; Ez Nez, second; Garlow, third.

High jump—H. Smith, first; height, 5 ft. 9 in.; D. George, second; Vetter-nack, third.

Shot put—Ez Nez, first; distance, 42 ft. 3 in.; Thorpe, second; Wheelock, and Goesback, tied, third.

Broad jump—Squirrel, first; distance, 21 ft. 10 in.; Thorpe, second; Goesback, third.

Pole vault—Goslin, first; height, 10 ft. 1 in.; Coons, second; Earth, third.

School Open to Visitors.

WEDNESDAY and Thursday the various departments of the school were open to visitors, and a large number availed themselves of the opportunity of seeing the industrial and academic departments, and the students at study and work. A great many improvements have been made in nearly every branch of activity at the school, and a large amount of interest has been aroused in the method of presenting vocational education among the Indians at this institution. The various shops were running at full blast, and regular instruction was carried on in the academic department, including the classes in business practice, stenography, and telegraphy. Many visited the hospital, which has been greatly improved, and went through the large green house, which was entirely rebuilt of concrete and steel last summer.

Experience Meeting.

DESCENDANTS of chiefs and red men of a score of different tribes, who have attained positions of prominence in the country, returned to the Carlisle Indian School during commencement week and on Wednesday night brought a message to the students

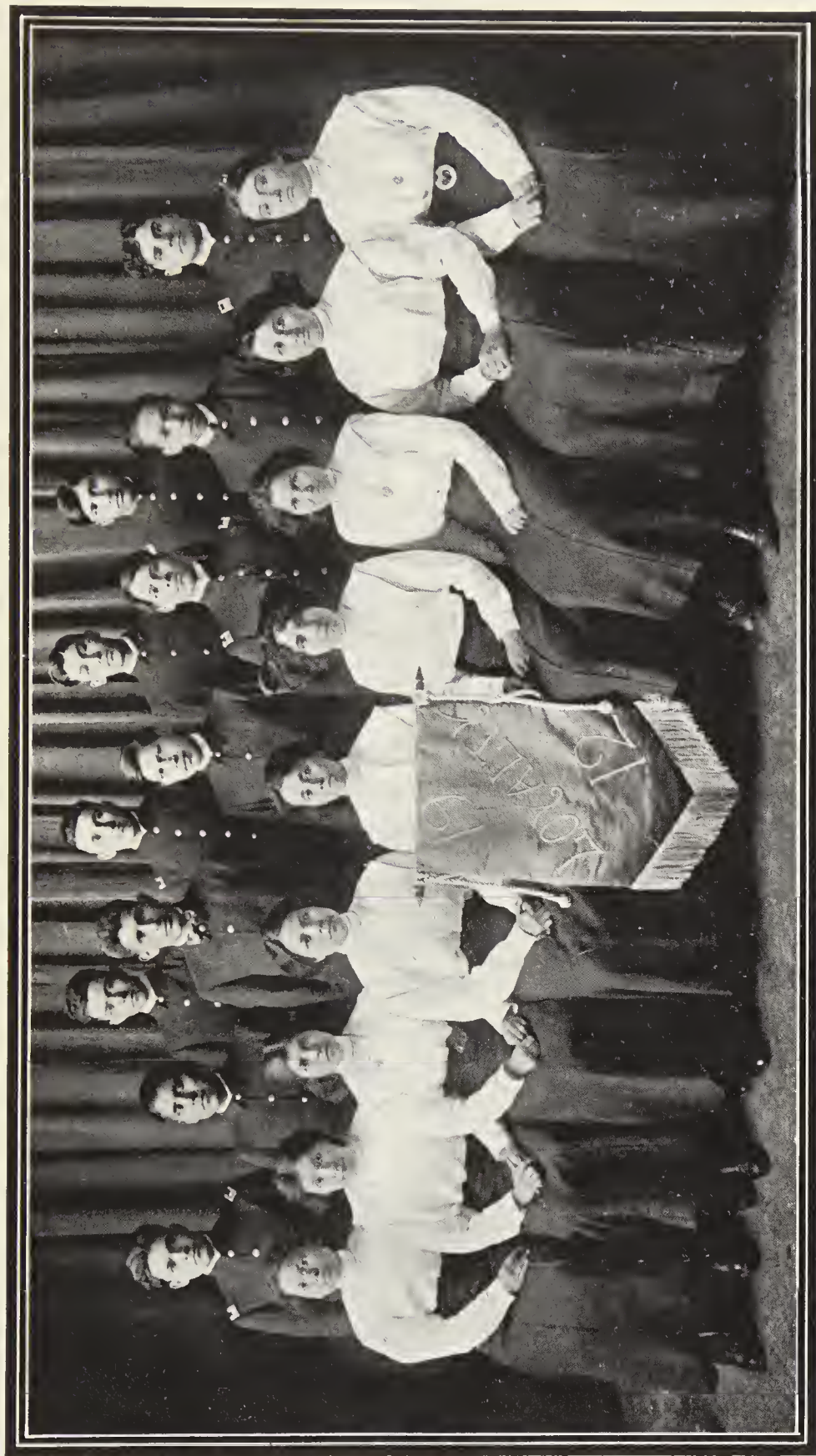
there, and to a large audience of Carlisle men and women, who gathered in the Gymnasium at the first "experience meeting" in eight years, held in connection with the annual commencement exercises at the school.

The messages sounded an assurance that the education of the Indian is a success, and that the system employed at the Carlisle School, and at other Government schools through the East and West, is making thoroughly-educated and fully-developed men and women who become leaders of their people, and when they compete with the whites are recognized for probity and industry. Indian lawyers, Indian clergymen, Indian merchants, Indian teachers brought the message. Most of them were Carlisle graduates, and there were prominent Indians who obtained their education in other schools, who told how the training they had received at their school had started them on the road towards success.

There were others on the platform of the Gymnasium who had not experienced the benefit of the training obtained by their red brothers, but who were there to tell how they had noticed the good results of this training in their neighbors who had returned from the schools and had taken advanced places on the reservations and in the communities where they were located.

One of the features of the evening—for the evening was full of features—occurred when Thomas Frost, a Sioux from the Standing Rock Reservation in North Dakota, unable to speak his thoughts in English, arose and addressed the students and guests in the language of his tribe. An interpreter from the same reservation, who is a member of the delegation which has been spending some weeks in Washington appearing before the Senate Committee on Indian Affairs in the interest of the tribe, delivered the message of the bronze-skinned Sioux. "I know what education does for the Indian because I have seen it," said the Sioux. "I know that however limited may be the training, there is always some benefit." And the audience cheered the Sioux to show that they knew it, too, and that they believed the message he had brought them from the North Dakota reservation.

There were other scenes that stirred the friends of the school, many of whom had not followed the course of the hundreds of Indian students after leaving Carlisle. One was when Levi Levering, a graduate of the school in the class of 1890, who brought a splendid party of educated fellow tribesmen from the Omaha Reservation,



GRADUATING CLASS 1912—CARLISLE INDIAN SCHOOL



CADET OFFICERS OF THE CARLISLE INDIAN SCHOOL.

There is maintained at Carlisle a military organization of the boys. Regular drills are held during the year and the students obtain much benefit from the physical exercises and the lessons in character building.

arose to speak. Mr. Levering told how when he and his party left their home town in Nebraska, his neighbors in large numbers came down to the train to speed them on their journey and give them a rousing send-off. His party was on the platform and displayed a large banner on which was printed in large letters "Omaha Carlisle Indians." He went on to state that he came to tell the white folks that the Indian did not forsake the new ways of learning at the Carlisle School, but was making use of his training and his education in his every-day affairs and in his relations with his people and with the surrounding whites. "One of the young men with me," he said, "Albert Blackbird, attended school here. I want to tell you that the education he received has made him a successful man. Last year he raised 5,000 bushels of corn, and he is an elder in the Presbyterian Church. He is an A-1 man." Mr. Levering spoke of the great influence of Christianity on his people and of its power for good in his own life. He made a plea for education and pointed out that there are hundreds of successful Indian men and women who have been educated at schools, who are now earning an honest living and taking a prominent place in the affairs of their people.

It was at first intended to hold the meeting in the Auditorium, which seats about a thousand, but at the last moment, because of the numerous requests from persons on the outside to be given a chance to hear the addresses, it was decided to hold the exercises in the large Gymnasium. Announcement of this fact was made on the evening before, and all those holding general admission tickets to the commencement exercises, were allowed to attend the Experience Meeting. As a consequence the great Gymnasium was nearly full. To show their great interest in the exercises, not a person in that great audience left the hall during the addresses.

The various speakers and a large number of prominent Indians were seated on the platform. There was an utter absence of the spectacular, and seated side by side and elbow to elbow were prominent Indians from various tribes, and officials of the Government interested in the welfare and education of the Indian people.

The exercises were opened with an impressive invocation made by Rev. G. M. Klepfer, D. D., pastor of the Allison M. E. Church of Carlisle, after which the band, which was seated on a raised platform, played some stirring music. In opening the meeting, Superintendent Friedman, who presided, spoke of the historic community

in which the Indian school is located, and mentioned several facts in the history of Carlisle which connected it with the great epochs of the country's history. "We are indebted to Carlisle in a great many ways as a school," he said, "and the Indian people are indebted not only to Carlisle, but to the great State of Pennsylvania, because it was here, thirty-two years ago, that Indian education received its first stimulus. In all the years since that time, we have never lacked for friends,—optimistic and helpful friends—in Carlisle and in Pennsylvania. Since this school was first organized, there has been a steady stream of earnest young men and women who have gone out into all the ramifications of American life, and into every portion of this great country. They have worked out their own salvation and have become good citizens and economic factors in the communities in which they live. Every man and woman in this audience will agree with me, when they look upon this body of progressive men of Indian blood on the platform, that the idea that an Indian cannot be educated, civilized, and Americanized, has received a "knock-out" blow to-night.

Mr. Levi Levering was the first speaker and he made a profound impression on the audience.

Mr. Charles E. Dagenett, a Peoria Indian graduate of the class of 1891, followed with words spoken in favor of education.

Mr. J. M. Oskison, a Cherokee Indian, who is Associate Editor of Collier's Magazine, and who has never missed an opportunity to be of service to the Indian people through the columns of that magazine, was the next speaker. He captivated the audience by his good nature and the broad sympathy of his remarks, which are reprinted in full on another page.

Dr. J. N. B. Hewitt of the Bureau of American Ethnology, a Tuscarora Indian, who has made some very profound studies of Indian life, spoke instructively and told many interesting things concerning the language and customs of the Indian people. His very excellent address will be published in full in an early number of *THE RED MAN*.

One of the most eloquent speakers of the evening was Joseph Griffis, an Osage Indian from Cleveland, Ohio. He is a very prominent Indian lecturer and has done great good in the missionary field among the Indians of the West. Mr. Griffis related some interesting events of his life and made an appeal for Christianity and for education which will not be soon forgotten, either by the large

audience of Indians or of the assemblage of white people gathered from all portions of Pennsylvania.

Thomas L. Sloan, who followed, is a Hampton graduate of the class of 1899, who is practicing law and has on numerous occasions represented his people in matters of importance before the Department and before Congress. He spoke eloquently in the Indian's behalf.

After some music, Thomas Frost, the Sioux from the Standing Rock Reservation, spoke through an interpreter. He captivated the audience by his earnestness and eloquence, and made a very zealous appeal for education of a practical character for all of his people. He lamented the fact that he himself had not received a thorough education. His address was received with enthusiasm, as was evidenced by the prolonged applause which greeted him at its close.

The school was fortunate this year in having present Commissioner of Indian Affairs Robert G. Valentine, who left Washington at a very busy time when the House was considering the Indian bill. He came particularly for the Experience Meeting, which interested him greatly, and remained over Thursday for the graduating exercises. Commissioner Valentine spoke earnestly, both to the student body and to the whites and the audience, on the various phases of the Indian question, and made a plea for more cordiality and cooperation between the whites and the Indians. He made a special appeal for team work among the Indians themselves, and spoke of his ambition to see a larger percentage of the Indians in positions of responsibility in the Indian Service. His address, which is very informing, is published in full in this issue.

The band played several numbers at intervals and some vocal music was rendered, all of which made the evening pass very quickly. Although there were several other men to speak, the hour was growing late and after the benediction by Rev. W. A. Houck, the audience was dismissed.

Expressions were heard on all sides and much comment has been made by the press of the interest and value of this meeting, and hereafter it will form one of the features of commencement week.

Graduation Exercises.

AT THE graduating exercises Thursday afternoon twenty-one young men and women were awarded diplomas, three received certificates of proficiency in stenography, and thirty-one re-

ceived certificates indicating proficiency in the various trades. This was the most important day of the Twenty-Fourth Annual Commencement of the school.

In place of the usual oratory and the reading of essays, girls gave practical information on how to raise chickens, cook them and serve them; how to wash and iron clothes, and gave good advice on household questions. Boys showed the most approved methods of potting plants, demonstrated scientific gardening, and even made horseshoes and assembled a wagon on the platform. A real blacksmith shop, a real but miniature laundry, and a real flower bed were exhibited on the platform in the demonstration of practical talks given by several graduates, and these features proved to be the most interesting incidents of the day. The forge of the blacksmith shop had a real fire in it, and when the blowers were worked, the sparks shot high over the heads of the student demonstrators. Red-hot horseshoes and pieces of carriage irons were worked to proper shape and condition on an anvil stationed near the forge, and the running gears of a buggy were put together in full view of an audience of more than 3500 people, who thronged the big Gymnasium where the exercises were held.

When Miss Agnes V. Waite gave a descriptive talk on laundering, she was assisted by four Indian girls, who, while she was speaking, were ironing clothes, making starch, and mending some of the torn garments. The irons were heated on an oil stove on the stage, and two large ironing boards were placed on either side of the platform.

A descriptive talk on gardening was given by Caleb W. Carter, and in this he was aided by two boys who showed how to pot and plant flowers, mix and plant seeds, and in what manner to plant them.

Miss Percy Mae Wheelock gave an interesting descriptive talk on "Chickens on the Farm," and described how the farmer's wife could make a good income raising proper kinds of poultry for marketing. She was assisted by two other Indian maidens, one of whom demonstrated the cooking of eggs, and the other the accurate cutting up and preparing a chicken for cooking. Big charts were used in showing what kind of chicken houses are best, and the young lady showed what kind of chickens were best layers, the largest for food, and those which would bring the best price on the market.

Not in the history of the school was the platform as beautifully decorated as it was on Thursday afternoon. It was banked with a

mass of hundreds of potted plants, the fragrance of which was wafted over the immense audience. The flowers were all grown in the greenhouse of the school.

The special music which had been prepared for the occasion was pronounced the best in the exercises, and the playing of the band, the mandolin club, and the most impressive singing of the chorus of one hundred voices was a revelation to all. The music demonstrated conclusively that under proper training the Indian can render as fine music as the members of any race.

The invocation was impressively made by Dr. Henry H. Apple, A. M., D. D., the President of Franklin and Marshall College, after which Sylvester Long, one of the graduates, delivered the salutatory. He spoke of the school life here at Carlisle, and of the hopes of the graduates for the future, and the tone of his voice and the spirit in which he spoke convinced everyone in the audience of his earnestness and sincerity.

After some music by the band, another graduate, Caleb W. Carter, gave a descriptive talk on "Gardening," which was illustrated by practical demonstrations and by a number of charts. The grand chorus sang "Inflamatus," after which Miss Wheelock gave her talk on "Chickens on the Farm." This was followed by the mandolin orchestra, composed entirely of girls, which played several pieces.

In the absence of Howard Gansworth, of the class of '94, who was to speak of "The Carlisle Graduates and Returned Students," Mr. Charles E. Dagenett, of the class of '91, now Supervisor of Indian Employment, was introduced and spoke most effectively and earnestly on the way Indians are making use of their education, and are entering into every kind of activity in all portions of the country. He spoke convincingly of the value of education, and urged the students not only to get out and dig, but to allow nothing to discourage them or keep them down.

After Mr. Dagenett had finished speaking, Miss Nora McFarland, a full-blood Nez Perce, with the accompaniment of the student quartette, rendered the hymns, "Nearer My God to Thee," and "Where Is My Wandering Boy To-night," in the Indian sign language. Her grace and the pathos with which she executed her movements touched the hearts of all.

After some music by the band, Miss Agnes V. Waite gave her talk on "Laundering," which was very effectively demonstrated by a number of her schoolmates. The chorus sang "Springtime," and

Gustavus Welch closed the student part of the exercises with a most excellent talk on "Blacksmithing."

While the school with band accompaniment sang "The Jolly Student," the prominent guests took their places on the platform. Superintendent Friedman presided and, as the first speaker, introduced Commissioner of Indian Affairs Valentine. Mr. Valentine spoke earnestly and effectively to the students and to the friends of the school, urging the Indians to make use of the splendid training which the Government afforded them. He again made a plea for the employment of more Indians in the Indian Service, so that the Indians would be working out their own salvation and solving their own problem. When he had finished speaking, the graduates took their places on the platform and he presented the diplomas.

The certificates to the business students were also presented, with the exception of that to Miss Sarah Gordon, which was sent to her, she having already passed a Civil Service examination and accepted a position in the Government Service in South Dakota.

Dr. Nathan C. Schaeffer, State Commissioner of Education of Pennsylvania, one of the most prominent educators in the United States, who is an ex-president of the National Educational Association, spoke on the democracy of education in this country. He complimented the Indian on his native qualities, and the school on its work.

The Hon. Henry Houck, Secretary of Internal Affairs of Pennsylvania, was the next speaker, and, as usual, he put everyone in a good humor. Secretary Houck is one of the most popular men in Pennsylvania, and everywhere he goes is heartily welcomed by the people.

The school was particularly honored this year by having present the Governor and Mrs. Tener. Governor Tener was the last speaker. During his administration, Governor Tener has demonstrated to the people of Pennsylvania and to the country how effective a state administration can be. He has won the praise of men of all shades of political opinion by the patriotic and efficient way in which he has handled the affairs of the State. Governor Tener viewed the work of the school as being important to the Indian, and spoke of the pride which Pennsylvania had in the presence on its soil of the school. His presence did much to inspire the students to greater efforts and his visit will linger long in the memory of all.

(Continued on Page 429.)



Seed and Fruit:*

*By Hon. George H. Utter, Ex-Governor
of Rhode Island.*



DO NOT consider myself an exception when I say that many times, as I have read the New Testament, I have wondered why we were not told more about the boyhood and youth of Jesus Christ. Every person who has lived to mature years knows that the manhood of the world is made in the youth of the world. A class which left college thirty-five years ago this coming June had some seventy-five members, and every man, save one, has gone in the direction that he was then facing. Some have gone farther than was expected; some have gone not so far; but still in their youth these men indicated what they were to be in their older age.

Yet there is in the Bible a whole lot about the youth of Christ that is not written. There are references all through the book that show something of what the boy must have been, as well as what the man was. I think every boy,—I speak of boys because I was the only boy in our family, and, therefore, had no sisters by whom to judge, but when I say boys, I also mean girls, since in my own family we have one girl who has gone about with three boys,—I think every boy and every girl comes to learn early in life one thing, and that is how much they owe to their mother.

It is difficult for us to think of Jesus Christ as growing up. We think of Him as a man, because so much is written about His three years of active life, and yet there are passages in the New Testament which tell a long story, such as where we are told twice that the wonderful things that happened during the childhood of Jesus, Mary "wrote in her heart." There is not a mother who has

*Address, Carlisle Commencement Exercises, Sunday Evening, March 31, 1912.

ever held a child in her arms and looked into its uplifted face, there is not a father who has ever laid his hand on his boy's head as the lad looked up to him for leadership and protection, but has written in the heart something that child did, some look that came over the child's face which he never saw in the face of another child. And when we are told that Mary, like a woman, "wrote in her heart" the wonderful things that came in that boy's childhood, we get a glimpse of what the training of Jesus Christ must have been by that woman. Do you suppose the anniversary of that boy's birth ever came around, but that his mother looked into his face and wondered what all the wonderful incidents meant? Do you suppose when she found him in the temple that she came away surprised? It was only what the mother could have expected, when she remembered what had gone before. And then as he developed from boyhood into youth and from youth into young manhood, and from young manhood into the age where he was to do his work, ah, the love and affection shown by that woman must have been marked by everybody.

You teachers in a school like this, you young people who are given the opportunities that come to you here, do you ever think, as you look into the faces and the souls and the lives of those entrusted to your care, about the possibilities of it? Do you ever think what rests upon you for the possibilities of an institution like this? We are told that Mary wrote these things down in her heart; she realized a little bit the possibilities that might come from that boy.

Now, fellows, there is another passage in the Bible which says that when Jesus went back with his father and mother, after they had found him in the temple, he became subject unto them, and that he grew in favor with man and with God. There is a summing up of all the preparation of that man for his work, just as it is the summing up of every man's preparation. The person who grows in favor with God also grows in favor with man. The man who fits his life into God's ruling and God's plans, finds himself called of God for work. What I have said to the teachers, I also say to you fellows, I say to you young ladies, I say to all of you, that as you grow in favor with the Lord God Almighty you grow in favor and strength with man. As has been told you to-night by these boys, though sometimes you may be sent back to the bench because you have not done your work well, don't become discouraged. Why, you ath-



PAIN'T SHOP—SHOWING BOOTH'S-FOR INDUSTRIAL INSTRUCTION



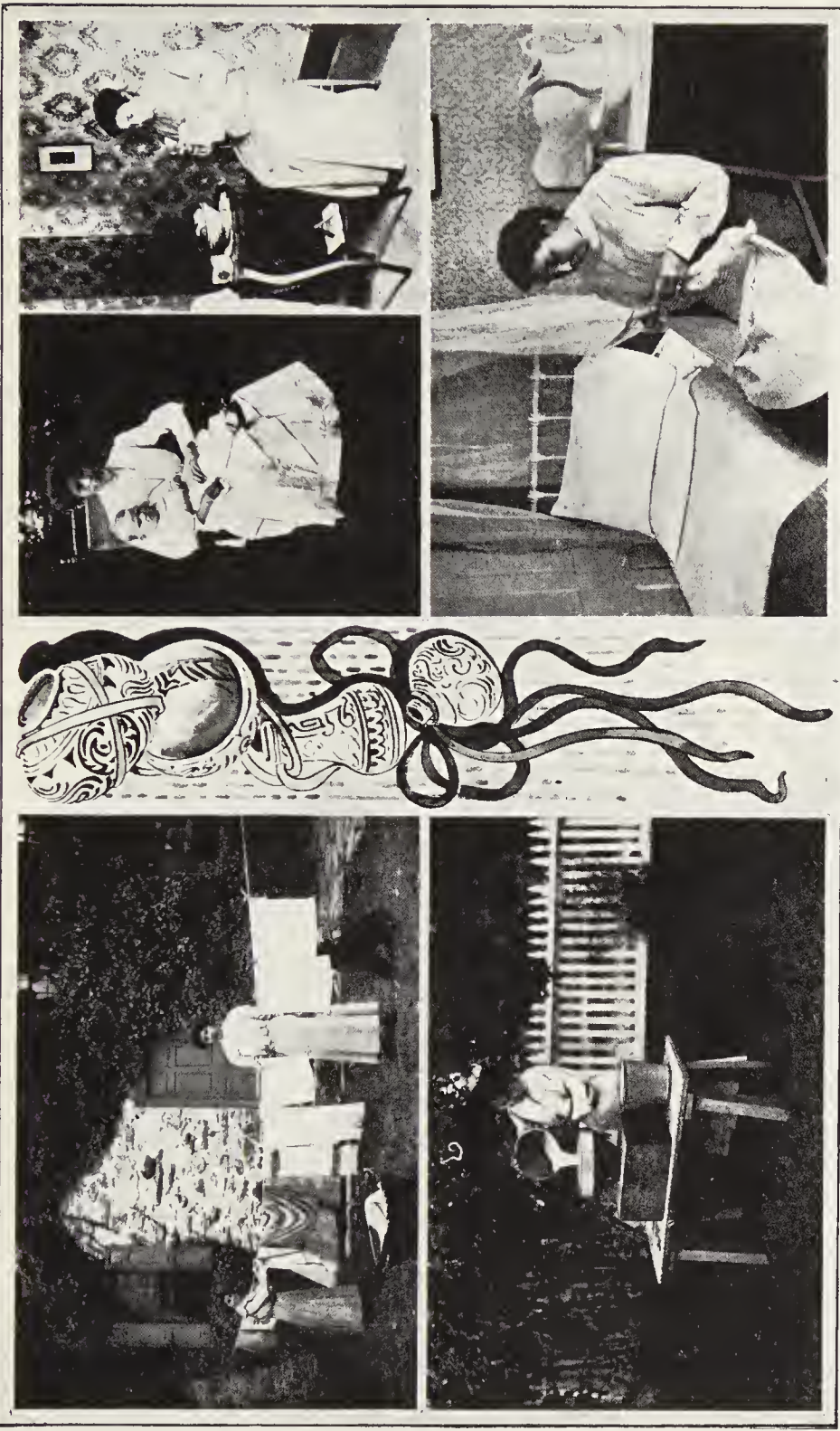
THE CARLISLE SCHOOL GARDEN—AGRICULTURE AND THE INDUSTRIES ARE CORRELATED
WITH THE ACADEMIC WORK



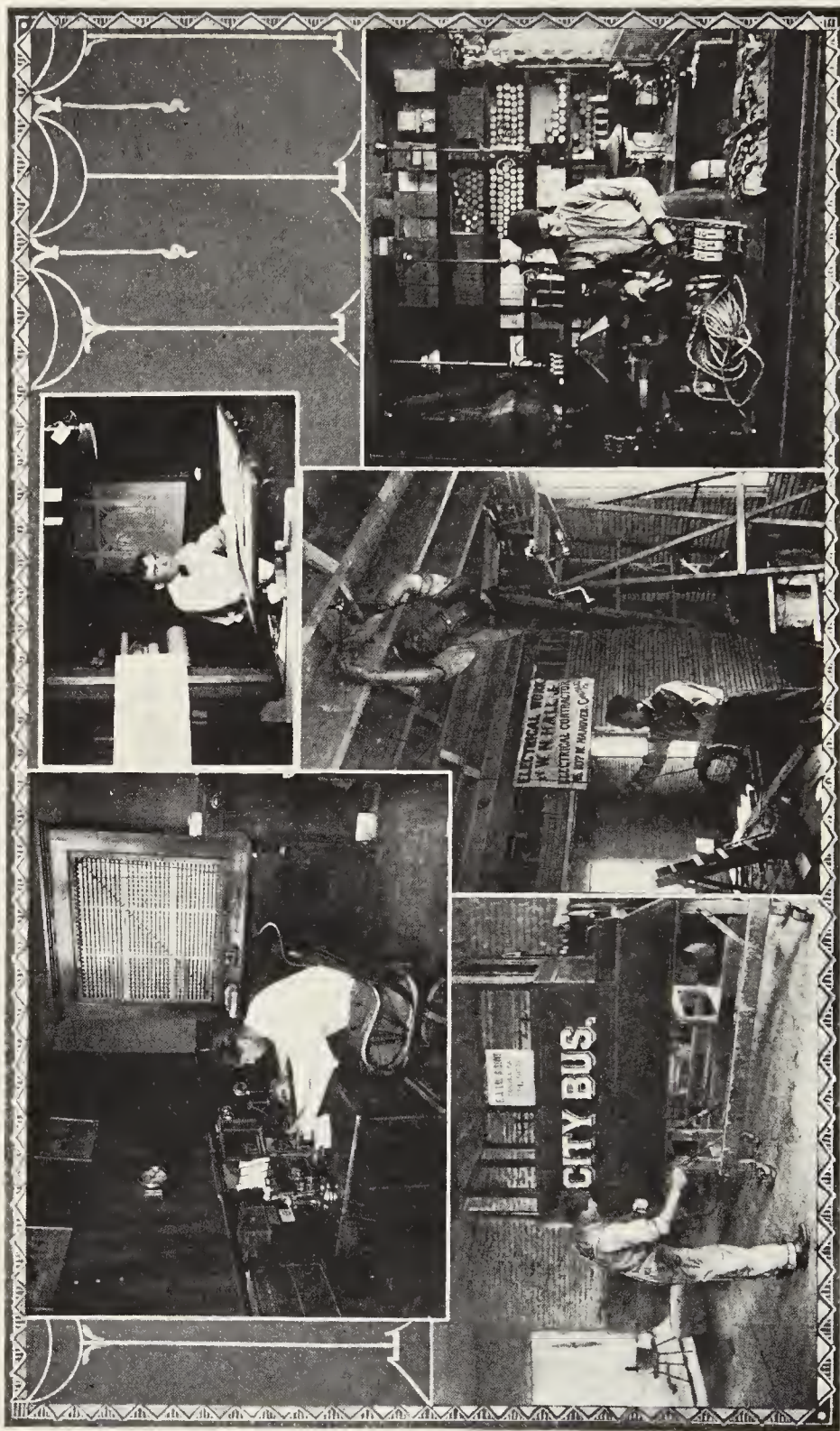
PRESS ROOM—SCHOOL'S PRINTING DEPARTMENT



MASONRY DEPARTMENT—A LESSON IN BRICKLAYING



VIEWS SHOWING GIRL STUDENTS OUT UNDER THE SCHOOL'S OUTING SYSTEM



STUDENTS RECEIVING PRACTICAL TRAINING IN THE INDUSTRIES UNDER THE OUTING SYSTEM

letes, the stooping start was first put on a certain runner as a handicap because no one else could run within any distance of him, but he made the handicap what every runner to-day uses. Being "Sent back to the bench" was not his master, but he made it his help toward winning.

You must be clean if you are to be leaders; if you are to be leaders among men, you must stand firm and grow in the Lord. May you who go out from this school go out as have some of those who have come back here to visit the school, feeling that the Lord has given you an opportunity, and that you are ready to do his work. It is true that from those to whom much has been given much will be required. You can't go back to your homes, no man ever yet went from a college or returned to the place from which he started having had the advantages you have been given here, without having a greater responsibility and a greater work. Therefore, I say to you to-night, remember that the life of the boy Jesus as He grew into youth, remember that His life as He grew into manhood, remember that the life of that young man as he took up his burden, was the life that found favor with both God and man. Take it as your motto, as your ideal.

You know that Jesus Christ knew people. He was like you and myself. He came in contact with people and recognized things as do you and I. As I read the Bible, I am struck with the fact that the men who wrote it, and the men who live in it, saw things as we do. How we magnify the little things in life! The Master didn't look for the big things; He was looking continually for the seed or the germ that made fruit. He spoke frequently of the kernel of corn, from which grows the full ear. He spoke of the mustard seed, which develops into a tree, into the branches of which the birds come and rest. He spoke of the wheat that is scattered in order that more wheat may grow. He repeatedly comes back to the germ of life, that which is the beginning of all life and existence, and He sees from that the growth and the subsequent development.

Now, an institution like this is not only fitting you for the work which you are to do for yourselves, but for the work you must do for others. You have been truthfully told to-night that as you go out among your people, you will be judged by what you do in leadership. Leadership is not always in that which stands as the recognized head, but it may be in that which the people recognize as a square deal. You come from a race, you people, whose tradition

is loyalty, whose tradition is faithfulness, whose tradition is friendliness; and let me tell you that one thing you want to remember when you go back home is that you are going not simply to labor for yourselves, but that you are going as seed for others, and as seed for the work in whatever field you may be cast.

You remember the story of the boy who planted the corn, and was anxious to see if the corn was growing, and, therefore, dug it up to find it out. He wanted to see the sprout; he was not willing to wait for the harvest. He was anxious the very first week or two that he might see it grow, and so he dug it up and by so doing lost his corn. Many a man has lost the fruits of hard labor because he was too anxious to see the results early, too impatient to wait, too unwilling to abide the necessary time. As you have been told here, you are to go out as leaders, but you must prove your right of leadership before it will be recognized. I think everybody admits that leadership is the most difficult thing in life to obtain. As you develop in leadership, the men who stood by you are the men who will withdraw; the men you have known, the men with whom you have worked here and at home, and those who knew you, will go back and not know you as friends. If you don't look out, the danger will be that they will withdraw from you, not from jealousy, but simply because it is human nature for a man when he sees his friends advance to draw back. Leadership has its advantages, but it also has its cost. Leadership has its sacrifices. Leadership involves that which weighs upon a man at times, until he finds himself almost crushed by the load. Being trained as the seed, being trained as the kernel, being trained that a great crop may be gathered, you must remember that you have, metaphorically, to die in order that the crop may be raised.

As I have said, Christ always magnified the little things in life. He magnified the little development in our daily character building. Bear with me just one minute. I have reached a place in middle life where I have the privilege of looking back. A few years ago it was my privilege to walk up Mt. Washington, in New Hampshire. As we worked up that hill higher and higher, those inclines that had seemed almost too difficult to climb, looked flat from our higher elevation. After having overcome those obstacles, we had a more correct idea of what they were. As a man in middle life, desiring not to minimize but rather to give you a true idea of what some of the obstacles in life may be, let me tell you that one condition you

will have to overcome, one condition for the overcoming of which you will be held responsible, will be the cost of leadership. From what I know of this school, from the inquiries I have made, from the efforts I have put forth to learn something of its works and their results, I believe you fellows are recognizing that leadership has its cost, and that you are going into the fight animated by the old-time call to quit yourselves like men.

There is another fact that Christ always told about the seed. The seed has a definite purpose in life. A person takes the wheat and scatters it in the ground and reaps a crop. Thousands of years ago there were buried in the hand of a mummy, which was afterward brought from Egypt to this country, some grains of wheat, and those grains were planted in our soil, and became the origin of a peculiar grade of wheat which we have to-day. The life was in the grain, though it had been in the hand of the mummy so many years. According to Christ's teachings, you are the seed from which is to come the fruit for all. Do you remember how He referred to you as being the salt of the earth? A small boy remarked, "Salt is that which makes bread taste bad if you don't put it in." That boy had the right idea of salt. The earth would taste very bad if it wasn't for the salt of character.

There are three things that I am going to talk about in the balance of my time. I want every man to recognize that he has a particular place in God's work. You students, many of you I suppose, will go back among your own people. Some of you may not, but most of you will go back among your own people, and there you will find your places. Let me tell you this, that as you live what your training has told you to be right, you will fulfill your duty towards your people. The Master always adhered to the custom of the Jews. He was a Jew. He was trained as a Jew, and we are told that on the Sabbath day, He went into the synagogue. He went up to Jerusalem at stated times, and He did these things, one after another, as His custom was. A thing that counts in this life is to do the right as though it were a custom. The man who has trouble about the drink habit is the man without a custom. If he lets the world understand that he does not touch intoxicants, he has no trouble about it whatever. But if the world thinks he sometimes uses them though at other times declining, then he has trouble. It is as his custom is. So I say in the first place, do right, and when you leave this school, see that you close your mouth tight against

the thing which steals away your brain, robs a man of his thought, robs a man of his power.

You know that just as soon as a man becomes neglectful of the outward sign of his inward life, he finds his inward life dropping away from him. It is a strange fact, but it is a fact. I will not undertake to explain it, but simply assert that it is a "cold fact" that the minute a man drops his outward sign of right living, he finds his living grows crooked. You have had influences about you in this school, you have had the common interest, the association, the custom. When you get out it will without doubt be more difficult to retain the inward sign. When you get back among your people, or among other people, be true to the ideals that you have been taught here, as the outward signs of a clean life. Make it a point to attend religious services on the Sabbath; make it a point to identify yourself with the best things in the community life; make it a point to be known as one of the people who are striving for the best things. Jesus Christ never in all his life turned His back on the things that were right. I say to you, and especially to the girls, for they have a burden to carry that the boys have not, when you go back among your people, cling to the customs and signs of an inward life here developed, and as you cling to them, and read good books, and write good letters, and engage in clean talk, you will find that you are continually making yourselves morally stronger. The visible outward signs of an inward life make for the betterment of mankind.

It sometimes seems as though the people of the world were lazy. You find the evidences on all sides. Somehow or other people don't like to work the way they used to work when we older fellows were boys. There seems to be a growing tendency the world over to believe that it is a good thing to escape whatever is hard labor. But that idea is a mistake. It is not true. The only man who ever wins is the man who works. He is the man who stands for a square deal. The only man who does the things that count is the man who works. I have been impressed more and more during the past ten or fifteen years, as I have come in contact with men who have made their marks in the world, that it is through hard work that men overcome obstacles, and that by overcoming obstacles they become masters of themselves. Hard work is a great blessing in life. It gives the greatest satisfaction in schools, in shops, in fields, in mills, in offices. Dr. Van Dyke in a poem entitled "The Toiling of

Felix" tells of a man who tried to find satisfaction in idleness. He tried to find it by withdrawing himself from the world. But there was no comfort to be found save in work. This is the way the poem concludes the story:

"This is the gospel of labor—ring it, ye bells of the kirk—

The Lord of Love came down from above, to live with the men who work.

This is the rose that He planted, here in the thorn-cursed soil—

Heaven is blest with perfect rest, but the blest of Earth is toil."

After you have gone out from this school, and as you become leaders and the men who stand for the right, you will learn more and more that real satisfaction of life is found not in idleness, but in the opportunity to toil and the willingness to toil.

Now, just one thing more. I suppose all of you are looking for some degree of success. You are hoping that wherever you may be, you may be marked among your fellows, as men who succeed. Let me tell you something. Success, as the world describes success, is a fleeting thing. It is here to-day and gone to-morrow. But there is a success truly worth while, and that is the success which comes when you can look the world in the face and say you have done the thing you believed to be right. The man who can see himself as he is and not be ashamed, wins success.

Sometime ago a Christmas card was given me, on which was a little poem that signifies to me more and more what real success in life is, and I want to leave it with you.

"Did you tackle that trouble that came your way

With a resolute heart and cheerful?

Or hide your face from the light of day

With a craven soul and fearful?

Oh, a trouble's a ton, or a trouble's an ounce,

Or a trouble is what you make it;

And it isn't the fact that you're hurt that counts,

But only how did you take it?

You are beaten to earth? Well! well! what's that?

Come up with a smiling face.

It's nothing against you to fall down flat,

But to lie there—that's disgrace.

The higher you're thrown, why, the higher you bounce;

Be proud of your blackened eye.

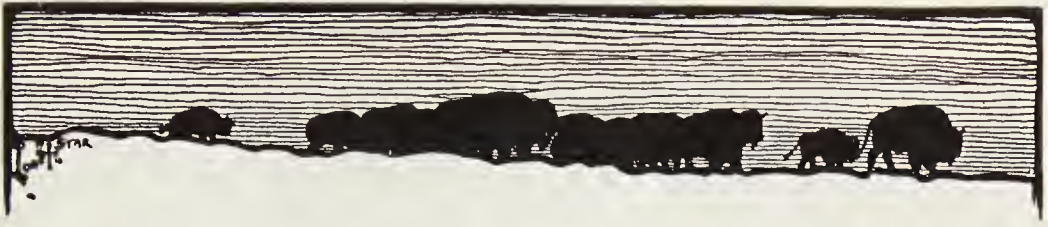
It isn't the fact that you're licked that counts,

It's how did you fight and why?

And though you be done to the death, what then?
If you battled the best you could,
If you played your part in the world like men,
Why, the Critic would call it good.
Death comes with a crawl or comes with a bounce;
And whether he's slow or spry,
It isn't the fact that you're dead that counts,
But only how did you die?

Fellows, that is the secret of a successful life. Not what men say about you, not what men may write about you, but if you have been true to yourselves, then you have been false to no man. And that is success.





The Big Job of Solving the Indian Problem: *

By Hon. Robert G. Valentine, Commissioner of Indian Affairs.



INDIANS of the reservation, boys and girls of the Indian country, citizens of Carlisle and of the State of Pennsylvania: In a meeting of this kind, we have an epitome of conditions existing all over the country. That I may bring that home to you, and at the same time artfully give you a slight physical rest, I am going to ask for a moment all the Indians here to stand up and face this part of the audience. If you please, all of you stand up for a moment. Now, I am going to ask the citizens of Carlisle, and the citizens of Pennsylvania to stand up and face the Indians. Please turn right around and do it squarely.

In the United States there are scattered through 26 different States about 300,000 Indians very well represented by those here to-night; and living near and on the reservations, and around the reservations are something like 10,000,000 white persons, very well represented here to-night, because there is very little East and West when it comes to a white man.

Now, if you will kindly sit down, I have a few things to say to you white men and women. I have a few things to say to you white men and women which I think you can bear to hear better if you are sitting. There are, undoubtedly, you will see, in this problem as I have sketched it out—300,000 Indians and 10,000,000 white persons—every kind of economic, social, political and religious problem which this country affords; and it is the duty of you two groups of persons, red and white, to see that you join together in all activities springing out of those economic, social, political and religious conditions. It is up to you, in the slang of the day, to live as neighbors together. I can't stop to dwell here to-night on what I

*Address, Carlisle Commencement Exercises, Wednesday Evening, April 3, 1912.

believe to be the intrinsic basic virtues of the Indian character. They have got them, but they also have a far road to go before they get where you people ought to be to-day. They have a hard road to travel and you cannot depend alone on their efforts to make that trip. You have got to help them. Among you here, as among the people in the different States where the Indians live, there are a lot of good people and a lot of bad ones; there are good and bad ones in front of me here to-night, as there are among the red people and the 10,000,000 white people on and around the reservations. Among you, those of you who are bad, there are two main classes. The first class are the grafters—the people who want something for nothing—the people who are willing to trade on the weakness and inability of others. And then there is another class which is perhaps as bad, and that is the merely well-meaning, to whom belong the people who are lazy, idle, and shirking their responsibilities. I am assuming, and I think it a fair assumption, that in these things the people throughout the United States are about alike; and if we, all of us, honestly look into our hearts, we find ourselves all charged with doing the right thing and with preventing wrong from being done to these Indian peoples. We must polish up our efficient virtues, presuming that we have some.

When I first began to travel around the Indian country about seven years ago, most of the Indians to whom I spoke were in front of me. I don't know whether it was mere accident or not, but in talking at a school or in a town near a reservation, almost all the Indians were in the audience, and were consequently in front of me. In the last two or three years, more than ever in the last year, I have found a great many Indians behind me, as you see them here to-night; and a man can't have been Commissioner of Indian Affairs for nearly three years, as I have been, and subject to all the difficulties, to put it mildly, that come to a man in my position, without learning that about the only people in these United States that one can safely have behind him without watching are the Indians. I don't mean that in flattery. I am simply stating truths, just as I stated them a moment ago, and if that is the case, I want to say one word here to-night to the people in our Indian Field Service.

The Indian Office at Washington has to issue many circulars, has to issue bulletins; we write letters; we send all kinds of orders to our people in the field; and they are more or less read and more or less followed. But human nature being what it is, a word spoken



HON. JOHN K. TENER, GOVERNOR OF PENNSYLVANIA



HON. GEORGE H. UTTER, MEMBER OF CONGRESS, FORMER GOVERNOR OF RHODE ISLAND

not in the way of an order, but in the way of a suggestion sometimes bears more fruit. Here is the suggestion: One of the evils I have been trying to fight is the evil on the part of the 6,000 employees in the service, 4,000 of whom are white persons, and 2,000 Indians,—the evil among those employees not to welcome more and more and ever more Indian employees. The thing that the Indian Service needs at the earliest possible day is to have as many Indians running it as possible; there are enough well-equipped Indians educated in books and in practical affairs, to form the bulk of the Indian Service, and it isn't by any means wholly the fault of those well-equipped Indians that they aren't in it. It is partly the fault of the Indian Bureau, and of the Indian Service employees. It is said that it takes a good while to get Indian employees started; that they get discouraged. What is the Indian Bureau for? What is the Indian Service for, except to see that every Indian gets his chance, gets his environment, as Mr. Griffis put it. So I would like, if I could, to send a message to-night through the minds of the children and the employees of the Carlisle School, throughout the Indian Service, in the way of a suggestion to welcome Indian help, even if it takes some time to get started, or takes some time to find itself, as it did with Kipling's ship. Please welcome Indian employees in the Service.

I don't like to leave a good word like this, my belief in the Indians, without a counterbalancing truth that may not be so agreeable to hear. There is enough force, enough right direction in the Indians of the country themselves to-day to lift their affairs out of this, the most critical stage of Indian affairs that has yet confronted us, provided you Indians can work together; provided you can leave behind you the somewhat over-individualism, which it is perhaps partly your inheritance to possess, and partly our training to make adhere to you. If you leave that and get into a more social view, a more altruistic view about your own people, you, yourselves, have the power to lift the Indian people out of this critical condition as they can in no other way be lifted.

The utmost good the Government or the people of the United States, acting either through the Government or any other organization, public or private, can do for the Indians, cannot wholly help you. You must help yourselves. The utmost harm that the Government of the United States can do you by wrongdoing, by misdirected energy, by mistaken benefits, by ill-directed plans, the

utmost harm the Government or anybody else can do you can't stop you, if you go after the end yourself. I want to urge upon each Indian boy and girl throughout the country, and upon every man and woman, to get together for the upbuilding of your own peoples, and the bringing about of the right, economic, and social conditions of which I spoke at the start.

The best sign I have seen on the horizon, the best star in the sky, was what happened at Columbus a year ago, when the Society of American Indians was formed; and I urge the attention of every Indian boy and girl in the country to the purpose of that society and to what I believe can be accomplished if it is backed up by you yourselves. I look also to see as one of the immediate benefits of the Society of American Indians, more self-government on Indian reservations and in the Indian country. The general relation which has existed in the past between the Federal Government and the Indians, and the local State Government and the Indians, has been a relation absolutely undemocratic, absolutely foreign to what this country stands for, foreign to the true meaning of freedom in this country. And I believe that a great many of the evils that exist to-day have come from the Government not encouraging the spirit of liberty among the Indians, not encouraging sufficiently such hopeful cases as that of a certain Indian who wanted to pay taxes, wanted the Government to let him manage his own affairs, not because he particularly wanted to pay out money,—when under the hand of the Government he did not have to pay taxes,—but because when driving to town it had been his custom to allow himself to be pushed more or less to one side of the road, and give to the white man he met the whole road. He felt that if he could once pay taxes, he would have the feeling which is the base of all American citizenship, of not only a right but a privilege without any unpleasant self-assertions, when you are sure what belongs to you, to one-half of the road.

There has not been quite as much that was personal to-night in the way of experience as I had hoped to hear. I have been very much interested in what I have heard, and I am not complaining at all; but with the exception of some things Mr. Griffis and Mr. Sloan said, experiences did not come out as I hope they will at the second experience meeting. In order to help set the pace for another time, I want to say just one word which will have a slight personal reference to myself. In the cause for which I speak, I hope you will pardon me.

No man can be Commissioner of Indian Affairs for any length

of time without encountering in every form such things as Mr. Sloan spoke of to you to-night,—great hostile forces which seek the injury, the despoiling of the Indians. No man who is surrounded by those forces can face them without making just the kind of enemies he needs. It amused me the other day, when looking over the list of Indian Commissioners, to find that since 1849, the average term of office is two years and ten months. And since there have been three or four who have served a considerable length of time, one seven years, and one or two others nearly as long, you will see the real average is something less than two years and ten months. They have been human and have made mistakes just as we all do, just as all future Commissioners will. But I believe, on the whole, that Commissioner after Commissioner has thrown himself against these bulky evils with honest purpose and diligence, and apparently it has taken just about two years and ten months to induce them out of office, or to kill them out. I merely want to call attention to the fact that I have had my share of this kind of fighting, and I hope to have a lot more of it. I will take you into my confidence to tell you that according to the statements of some persons, I am a thief, a liar, a crook, and a drunkard, and all kinds of a bad person. I am introducing this experience, because it may be of some help to you boys and girls here. It is pretty hard to stand up under such attacks, and at the same time do heart-breaking work with a smile, and I am frank to say that about a year ago, I thought they and the work had my physical health more or less beaten down. I had a pretty bad break-down; and I want to say to each one of you, boys and girls, you won't be anything in life until you get into what you think is the last ditch; until it seems all the world is against you, and there is no capturing the thing you are trying to capture, no gaining the things you are struggling to gain; but I happened to have some wise advisers as I hope you will have in your friends, and I was shown how to restore my health; and so instead of taking six months or a year in the woods as the doctors thought I might have to do, I was away from the office just about seven weeks and I have been on the job ever since. I have my health back, and I think one of the contributing causes was my having the right kind of enemies. They have helped me find a better strength than I have ever had before.

It rests then absolutely with each one of you boys and girls yourselves, and with each one of you working with each other, to push your way forward in the world and forward right. It all rests

with you. Nothing that we can do will stop you, not the most evil forces can stop you, if you won't stop. Nothing the most beneficent forces can do to help you can bring you out in safety. You yourself can. And I wish every one of you would read a poem of Kipling's entitled "If." Probably many of you have heard it:

If you can keep your head when all about you
Are losing theirs and blaming it on you;
If you can trust yourself when all men doubt you,
But make allowance for their doubting, too,

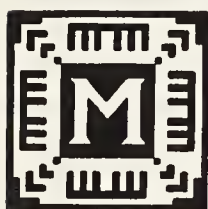
And further on,—

If you can meet with triumph and disaster
And treat those two impostors just the same—

If, in short, you *will* do what you *can* do, you will be real men and real women.



Address by J. M. Oskison.*



MY FRIENDS, I am an Indian; I was born and raised among them; but it has taken me a long time to figure out a satisfactory explanation of my interest in them. Naturally, we are not very much interested in people we are familiar with. I find this interest growing all the time. For an explanation my mind has gone back to a process of building up an ideal which went on in my youth.

I never read very much good literature when I was young—mostly the novels that you can buy for five cents and which are published in Augusta, Maine. They were not usually standard works, however full of romance and blood they might be, so it happened that I did not read Æsop's Fables until I went to college. Doubtless, there is a craving in every child's mind which Æsop's Fables satisfies. I did not find them, so I built up a sort of symbolism of my own to take their place.

I remember when I was quite small the family acquired a gray mule about 15½ hands high. He was a solid, square-rigged type of mule. I grew up alongside that mule, and had a lot to do with him personally. At first, I thought he was about the meanest and laziest and orneriest mule I ever heard of. Every time I turned

*Address, Carlisle Commencement Exercises, Wednesday Evening, April 3, 1912.

away or dropped the whip, that mule would slow down. It happened that it was I usually who had to make him hustle; one day I would be driving him to the plow, the next day I would be driving him to town for something. Later on, the family acquired some cattle, and I was promoted to the job of cowboy. My first mount, as a matter of course, was that obstinate, lazy gray mule. For a long time I felt that Heaven for me would be to get rid of that mule forever. No such luck. The mule flourished, and grew more vigorous with age.

After awhile, I began to ask myself what there was about this mule that was enduring; what it was that was turning my impatience into genuine liking. It seemed to me that he grew more desirable; a little more of a friend; and it came to a point when I would rather have that gray mule assigned to me than any other animal on the ranch. When I grew older, about 16 or 17, the mule about the same age, I found that he had survived a great many of the horses we had acquired at the same time we bought him. I don't know whether that mule is dead yet. When I left the ranch, and went to college, he was still a pretty good mule, still going strong.

Very slowly, as I have battered away at the world with my pen, an *Æsop's Fable* of my own has been worked out in my mind. I learned that in the story of the gray mule was a moral, and it was up to me somehow to utilize that moral. Since taking my farewell of him, I have held six positions as writer and editor, each a little better than the one before. I am about to go on to number seven. There was a lesson in that plugging, enduring gray mule that I tried hard to learn. I have tried to apply it, not only to my own life, but, also, by way of explanation, to other Indians who have grown up under my eye and are doing the work of grown-ups. I have thought to myself—and this is a tribute to the Indian—we are a great deal like that gray mule. We are lazy. You have got to spur us on, but we are dependable. You know we are there.

That gray mule could not outrun a pampered yearling, but he always got the yearling! The more I go about among the Indians, the more firmly convinced I am that you can depend on them. They are there. They deliver the goods in the end.

From many schools throughout the country, trained Indians have gone out to show their quality. I know a good many of them who have not been at Carlisle or any other Indian school. Indian friends of mine, too, are graduates of Princeton, Harvard, Dart-

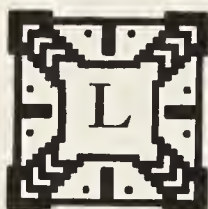
mouth, Columbia, Stanford, and of other colleges, and they have always panned out. School-trained or not, it is a habit of theirs to make good. They have always justified my reading of the gray mule fable.

On behalf of the gray mule, and on behalf of these Indians from other schools and all sorts of trades, I thank you very sincerely for this opportunity to speak to you this evening.



The Indian's Protection and His Place as an American: *

By Thomas L. Sloan.



ADIES and gentlemen: That the students at Carlisle may be better prepared to meet and understand the Indian question, I relate the following experiences: I am a graduate of Hampton, a member of the bar of the Supreme Court of the United States, of the Supreme Court of the State of Nebraska, and of various subordinate courts. Since being admitted to practice, I have been active in Indian affairs, particularly those of the Omaha Indians. It was under Hiram Chase, Esq., an Omaha Indian and the father of one of the pupils here, that I took up the study of law when I returned from Hampton to the Omaha Indian Reservation.

While herding cattle on this reservation, I learned that our tribe was being paid for its services one-tenth of the amount that should be paid it; we were paid for herding one thousand head of cattle when there were in fact ten thousand head pastured on the reservation. Furthermore, some payments were made to us in agricultural machinery which was obsolete, but valued to us at prices of up-to-date machinery. I objected to frauds of this nature, and the stand I took in opposing them earned for me the ill-will of the agent and of his supporters among my own tribesmen. Such are the circumstances which led to my enrollment as a student at Hampton. Ever since, I have been engaged in fighting grafters—single handed and at times with aid of officers of the Government, in protecting the Indians and their rights.

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Twenty-three years after the Omaha Indians had been citizens and voters, a Court of Indian Offenses was established. On visiting the Omaha Agency I was told that a number of men who were working on the road and grounds about the agency were serving sentences imposed on them by the Court of Indian Offenses. On visiting the agency again, I found a jail newly built and occupied by an Indian, the agent in charge acting in the triple capacity of prosecutor, judge, and executioner. At the request of the prisoner I applied for a writ of habeas corpus and was granted the order of court, as follows:

The establishment of a court exercising power to impose a sentence of imprisonment upon a person can only be done by an act of Congress, or if done by the head of the Department, by express authority of an act of Congress. This is elementary and requires no citation of authorities. As there is no act of Congress authorizing the establishment of such a court as that which convicted the petitioner and sentenced him to imprisonment, his detention is unlawful and absolutely void. For this reason he is entitled to his discharge and it is so ordered.

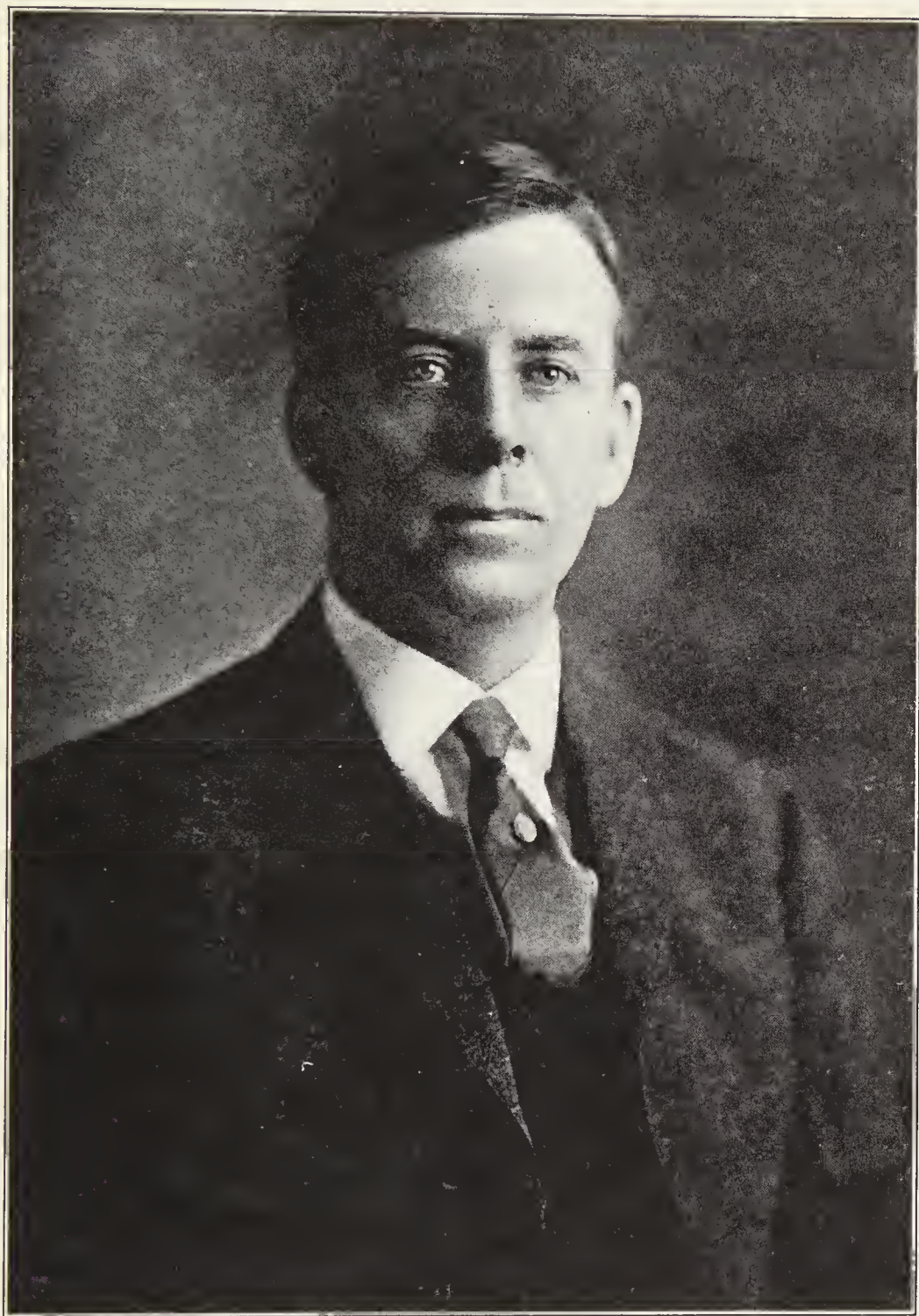
There has been no Court of Indian Offenses on the Omaha Reservation since that order.

The more I learn of Indian affairs, the more deeply I feel that educated and experienced men are needed to protect the interests of the Indian. Every Congress has before it legislation detrimental to the Indian. In nine cases out of ten the legislation is promoted by capitalists, speculators and railroad men, who are more able than the Indian to reach their Congressmen, and through them the Indian Office and the Department of the Interior. A delegation of Indians from Standing Rock Agency are now opposing legislation in Congress which is to open the so-called "surplus lands" of their reservation. If they are unsuccessful in opposing the legislation they will be without pasture lands, and their children will be without allotments. I cannot sufficiently emphasize the necessity for Indian boys and girls to seize the educational advantages offered them. Education, courage and integrity are the weapons with which the Indian may hope to struggle successfully for the well-being of his people.

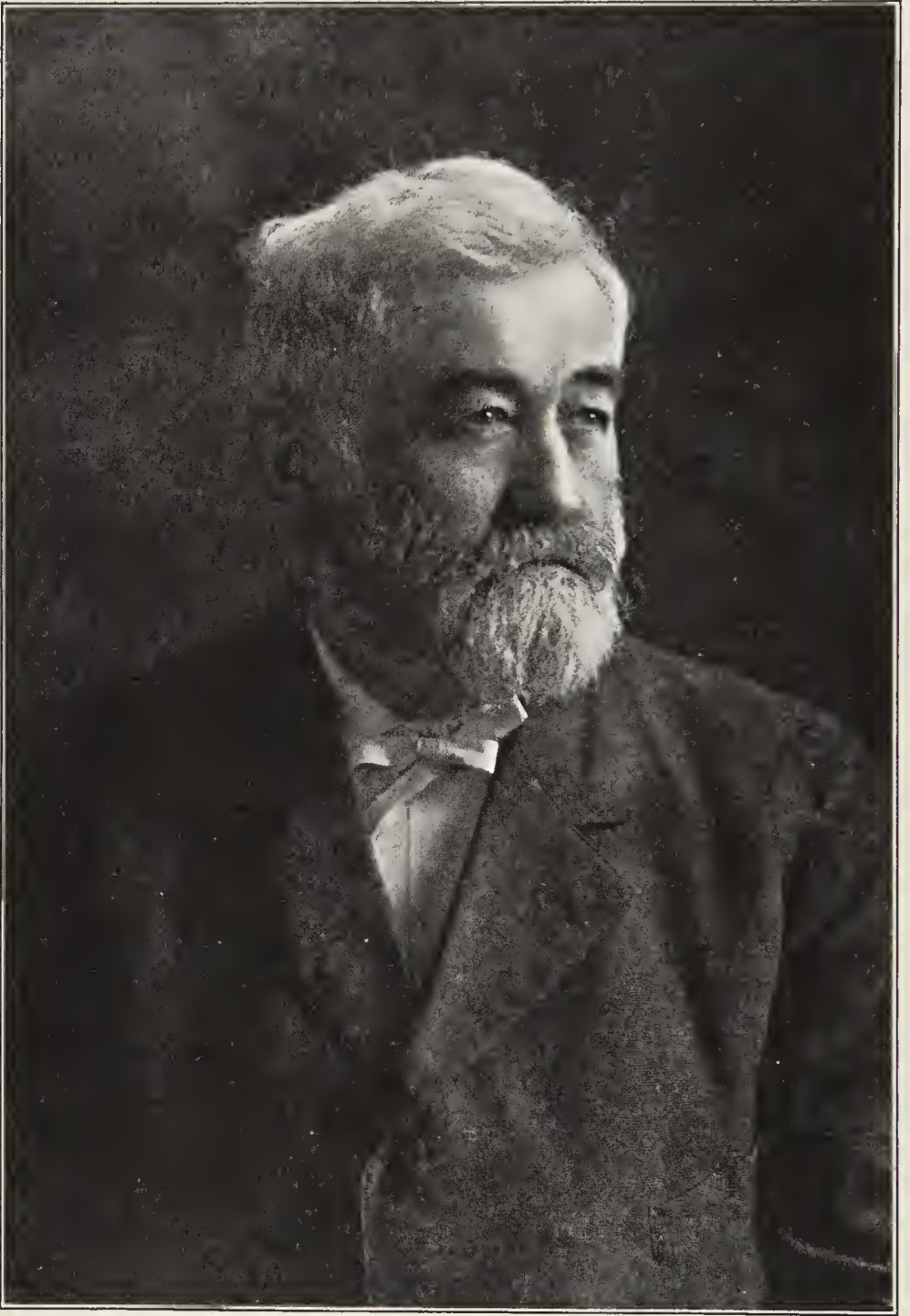
Rev. Sherman Coolidge, an Arapaho Indian, a minister of the Episcopal Church, and the President of the Society of American Indians tells this story: "I was introduced to a prominent white man by the name of Coolidge, who came to Cheyenne to deliver an ora-

tion. He said to me, "I do not belong to the same tribe as you. My people are all bluebloods, sons and daughters of the American Revolution; in fact, my ancestors came over in the Mayflower." In reply, I said that while I could not claim for my ancestors the honor of having come over in the Mayflower, I could claim for them the distinction of having been on the reception committee when the Mayflower landed."

I shall cite a more serious instance of diplomatic action on the part of my ancestors. In 1889 a territorial war seemed inevitable between the white men and the Indians of South Dakota. Chief Standing Bear, of the South Dakota Pine Ridge Reservation, deliberated long on the advisability of war. Concluding that a war would impoverish the Indians, involve many deaths, and preclude subsequent intercourse between the white men and the Indians, Standing Bear addressed his tribesmen in the following words: "I have decided that we must yield something; if not, we shall have a war; my people will be killed and all that we have will be taken from us. Those of us who are left will be scattered, driven from our homes, with no place to go and nothing that we can call our own. If the treaty offered to us contains an agreement that each of us shall have the land we want, and a payment for that which we give to the Government, I shall sign the treaty." He was threatened by those who previously had opposed the signing of a treaty, but held fast to his decision, and to the satisfaction of the white arbitrators, appointed a day on which the treaty was to be signed. The day came and with it the test of Chief Standing Bear's manhood, faith and courage. He stepped forward and said: "I have declared myself; it is written in the treaty that we shall each have six hundred and forty acres of land and that the Government will pay for that which we relinquish to them as we have asked; I shall sign it." He then asked the young men of his tribe who could read to come forward and read the treaty, and inform him and the people, of the promises and agreements on the part of the Great Father. When they read it and assured him of the correctness of the treaty and it had been fully explained, he stepped forward and signed his consent thereto. He then turned to his people and said, "I have signed the treaty; I know your threats and I am ready to meet your decrees. I believe it better that I should be a sacrifice than that there should be a war between my people and the white people. I wish to save my people, our homes and our lands. I yield myself to you." He walked among



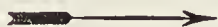
HON. ROBERT G. VALENTINE, COMMISSIONER OF INDIAN AFFAIRS



DR. NATHAN C. SCHAEFFER, SUPERINTENDENT OF PUBLIC INSTRUCTION IN PENNSYLVANIA

them unarmed and unafraid, strong in the faith that he had done what was right and best for his people. They, too, recognized his great, unselfish bravery and their anger was turned to pride.

Can daughters and sons of the Revolution have greater pride in their ancestors than those of us who are descendants of great Chief Standing Bear? Is it not possible that when lost records of the Indian are made known and the acts of the Indian faithfully recorded, an era of fellowship may arise of which both Americans and American Indians may be justly proud?



The Influence of Christianity on Men*

By Rev. Joseph E. Griffis.



ADIES and gentlemen: My mind's eye has long been upon Carlisle school, but I have never had the privilege of visiting you until this time. I want to say that this is a good experience for me. It seems to me like a shout in a silence, a water spring in a desert. I think I shall receive here an inspiration which will last me for some time to come.

I was born of a quarter-breed Osage woman and a white man,—a Government scout known as California Joe. I was born somewhere west of the Mississippi River, between the Canadian line and the Gulf of Mexico. My mother was killed when I was too young to remember. I was nursed kindly by a Kiowa woman. I grew up as a waif of the prairie. I lived first with one tribe and then another until I was old enough to run about. When I was 16 or 17 years of age, I visited Muskogee in the Creek region. We went there to engage in horse-racing with the Creeks, one of the Five Civilized Tribes, and my friend and I had an old broncho. We called him Buckskin. We borrowed that broncho from the Navajos one dark night. He was a queer-looking creature with a long neck, ears as long as a mule's ears, and crooked, shaggy legs. He looked like an old buffalo robe thrown over a lodge pole, and he was about the color of good well-tanned buckskin. So we named him Buckskin. But how he could run! We went up and beat all the Cheyenne horses and finally we took him down to the agricultural fair to see the big pumpkins the Creeks, the Choctaws and the

*Address, Carlisle Commencement Exercises, Wednesday Evening, April 3, 1912.

Seminoles and the other fellows raised, and because I was the lightest of the fellows, I had to ride Buckskin in that race. We got rich in that race. This was in 1878.

Col. Clayton wanted to see the boy that won the race on the queer-looking old broncho. I was introduced to him and he was told something of my life. He had been acquainted with my father, General Custer's chief of the scouts. Col. Clayton took me to his house and induced me to enlist as a scout, not because I was old enough or big enough, but because he wanted to do me a favor. I served two and one-half years when one of these pale faces from West Point came out there and wanted me to act as a servant, and I told him to seek a warmer climate, and he insulted me as I thought. He just gave me a crack with his saber on the back and because of that I deserted. It was in 1881, when some of the Cheyennes started up the North Fork from Fort Reno. Now, that was in the days of such men as Jack Stillwell, old Ben Clark, and Phil McCusker. Some of you may remember reading about those men. Well, I was rounded up in Oklahoma and taken to the soldiers's camp where they gave me a drum-head court-martial. I was sentenced to be shot for desertion and for firing upon the United States troops,—and we did a little more than merely fire on them. Captain Lawton interfered with the immediate carrying out of that sentence. I was sent to Fort Reno, where I was chained in the guardhouse. I was acquainted with the blacksmith who made the shackles and persuaded him to make them large enough to slip them off my ankles. I was in the guardhouse just 30 days, when, with another soldier, we escaped by cutting a hole in the top of the roof. When we jumped off, we were fired upon by soldiers. That soldier and I made our way, 265 miles, to the railroad station. We nearly died, but took the train to Denison. When I got off the train I lost him in the crowd and have not heard of him since. So I was thrown out into the civilized world without knowing much about it. The highest type of civilization that I had seen was among the Five Civilized Tribes.

For three or four years, I was a homeless, Godless, good-for-nothing tramp, because I couldn't be anything else, getting my living as best I could. When I was in London, Canada, I met with the Salvation Army, when a little girl, just a child, came trotting down to me one evening and told me about that wonderful Man who came down from Heaven, how he was my friend, always helping such a fellow and cheering him up. Through the child's simple

story of the Christ, I became a Christian. I joined the Salvation Army, and while beating a drum on the street, which was a violation of the laws, I was arrested and thrown into prison. I was then about 24 years of age and did not know A from Z. While in prison, I was taught the alphabet by an old Irishman who was awaiting trial for murder. I served my sentence, I learned to speak better English, became an officer in the Salvation Army, and was finally ordained to the Presbyterian ministry in the city of Buffalo, N. Y., of which Presbytery I am still a member. I was pastor of the South Presbyterian Church in that city about ten years, when I received my pardon for that military offense from Grover Cleveland, who was then President of the United States.

I have never been to a school of any kind except the school of experience and hard knocks. How I wish someone had steered me to the Carlisle School. I have taken several post-graduates in the university of adversity. Misfortune has been my teacher and she has loved me with a great degree of fondness. When I was ordained I passed the same examination that several university graduates passed. Dr. Ward, pastor of the East Presbyterian Church, and John G. Milburn, in whose home President McKinley died, were instrumental in getting my pardon.

I have been back to the old country on the plains where as a savage boy I roamed, and have preached the Gospel and have lectured along some of the old roads where I wandered as a homeless tramp. I feel sure that I would still be in the gutter had I never come to know Jesus Christ. I found this out years ago,—that nothing that anybody could do for me would do me much good. The best thing anybody could do for me was to place me in a favorable environment, and it depended on me what I would do in that environment. It isn't what a man does for you, but what you do for yourself. That is what this school is doing. It is simply helping men to find their places, and go out and use their developed powers which this school enabled them to develop. I have seen a good many chickens hatched, but I never knew the process to be facilitated by someone breaking the shells open. If the chicken inside was not a dead one, it succeeded in getting out; and so it is with the Indian or white man. If he is not a dead one, he will get out and get up to where he belongs. So, if we come to know Jesus Christ, I believe He is the greatest inspiration one can receive to go on, to make progress, to be at our best.



Address of Governor John K. Tener.

Thursday Afternoon, April 4th.



MR FRIEDMAN, ladies and gentlemen, members of the student body: It always affords me great pleasure to attend the graduating exercises of any institution of learning, but I assure you that that pleasure is greatly enhanced by having this opportunity to witness the graduating exercises of the Carlisle Indian School, where real Indian blood courses through the veins of every student and graduate. It is indeed unique. It recalls the fact that I myself was once taken for an Indian. Your Superintendent of Education has remarked that it was my lot to be born in Ireland. True it is, but I came to this country at a very tender age and in my early twenties took up baseball playing. I was playing in the New England States when I happened to mention the fact that I was born in the Old World. Surprised by this, my friends would ask one another to guess my nationality. None of them suggested Irish, but one was quite certain that I was an Indian. And once in a while some of my friends still think that probably I do possess Indian blood. I continued to play ball for several years but never reached the world's champion class. But now I know that if I had possessed Indian blood, such as Charley Bender can feel proud of, I might have participated in a world's series and been on a winning team as he is.

Mrs. Tener and I were both delighted and honored when a few months ago several young ladies from this school were our guests while visiting Harrisburg. I am sure that they found me carrying out the advice Miss Waite has just given to men, "On Mondays and Tuesdays rise early, light the fires, and do the heavy lifting."

I sincerely hope that as long as the school is conducted in Carlisle, so near and easy of access to Harrisburg, the student body will avail itself of every opportunity to visit the capital city of Pennsylvania. The Commonwealth of this State is proud of you and

your school. Although this institution is conducted by the Federal Government, Pennsylvanians take pride in the fact that you dwell here on the virgin soil of the Keystone State. I hope that residing here will encourage you to read the history of our State, to become acquainted with our institutions, to visit our historic shrines and to realize what is being accomplished in the way of real material progress on all sides of you.

I have been attracted by the comparison between what you are doing along educational lines and what Pennsylvania is doing in the same direction. You are acquiring the arts and sciences as well as the trades best adapted for your future welfare so that you may be well equipped and self-dependent. You have been taught the material things of life. Here in Pennsylvania we claim that with our just laws, honestly enforced, we are doing much that will benefit and advance all our people. We do not claim that we have been insurgents, that we have departed from the regular way of doing things or that we have taken up all the "isms" that spring up from time to time, but by applying ourselves steadfastly, as you have done, we are doing the real things that will benefit the entire citizenship of Pennsylvania.

As the last speaker I presume I am expected to pronounce the benediction. I am sorry for your sake that my good friend Dr. Henry Houck was not assigned that duty, for I know he could send you off in a good humor. The good Doctor in telling of his educational work does not relate all his experiences while a school principal and later, Assistant Superintendent of Instruction. In that capacity, one of his chief duties was to examine applicants for teachers' positions. I recall one instance when a very pretty young woman applied to take the examination. She seemed rather dull of comprehension; did not grasp the questions quickly. Fearing that she might fail, she sought out Dr. Houck alone in his study. Looking upon him as a good, kindly father, she related her fears, rushed upon him, sat upon his knee, threw her arms around his neck and hugged him. Believing in reciprocity, he practiced it. The examination was held, the papers handed in, and every one imagined the young woman had failed. But she passed. And when asked about it, Dr. Houck replied, "Well, at first I feared she wouldn't pass, but she did by a tight squeeze."

I am very glad my good friends that I have had this opportunity to visit you, but as you do not find my name on the program,

you realize that I am not expected to make a formal speech. My sole purpose was to say something in my capacity as Chief Executive of the State and to show Pennsylvania's interest in you and your splendid institution. I hope that you who go forth from its portals to-day to face the world will enjoy lives filled with prosperity and happiness, and that your institution will continue to grow greater and larger as each year it takes up its praiseworthy task of training America's native inhabitants. I thank you.



Presentation of Diplomas: *

By Hon. Robert G. Valentine, Commissioner of Indian Affairs.



OUR HONOR, students of Carlisle, faculty of Carlisle, ladies and gentlemen of Carlisle and the State of Pennsylvania:

Progress is frequently measured in this world by easily observable external signs, and sometimes we are too likely to consider that those external signs are the real measure of progress. They may be, but there is one more real, and I have been particularly struck with it on this visit to Carlisle. Two years ago I came here and presented the diplomas to the graduating class of that year, and it seemed to me that the attitude, the condition, to put it in an athletic way, in which those boys and girls were ready to go out into the world was very good indeed. But I have realized at this time, two years later, that there was then room for improvement, because I have this time seen that improvement face to face. I feel that what we have seen here to-day marks not an easily discernible, external progress, but possibly one of the most vital stages of progress which Carlisle and the Indian Service has seen. I feel that beginning with the words of the salutatorian, who spoke to you at the start, and continuing all through the very practical exercises that we have seen, there was not only an external power ready to meet the world, but an underlying grit, knowledge, experience of real things,

**Address, Carlisle Commencement Exercises, Thursday Afternoon, April 4, 1912.*

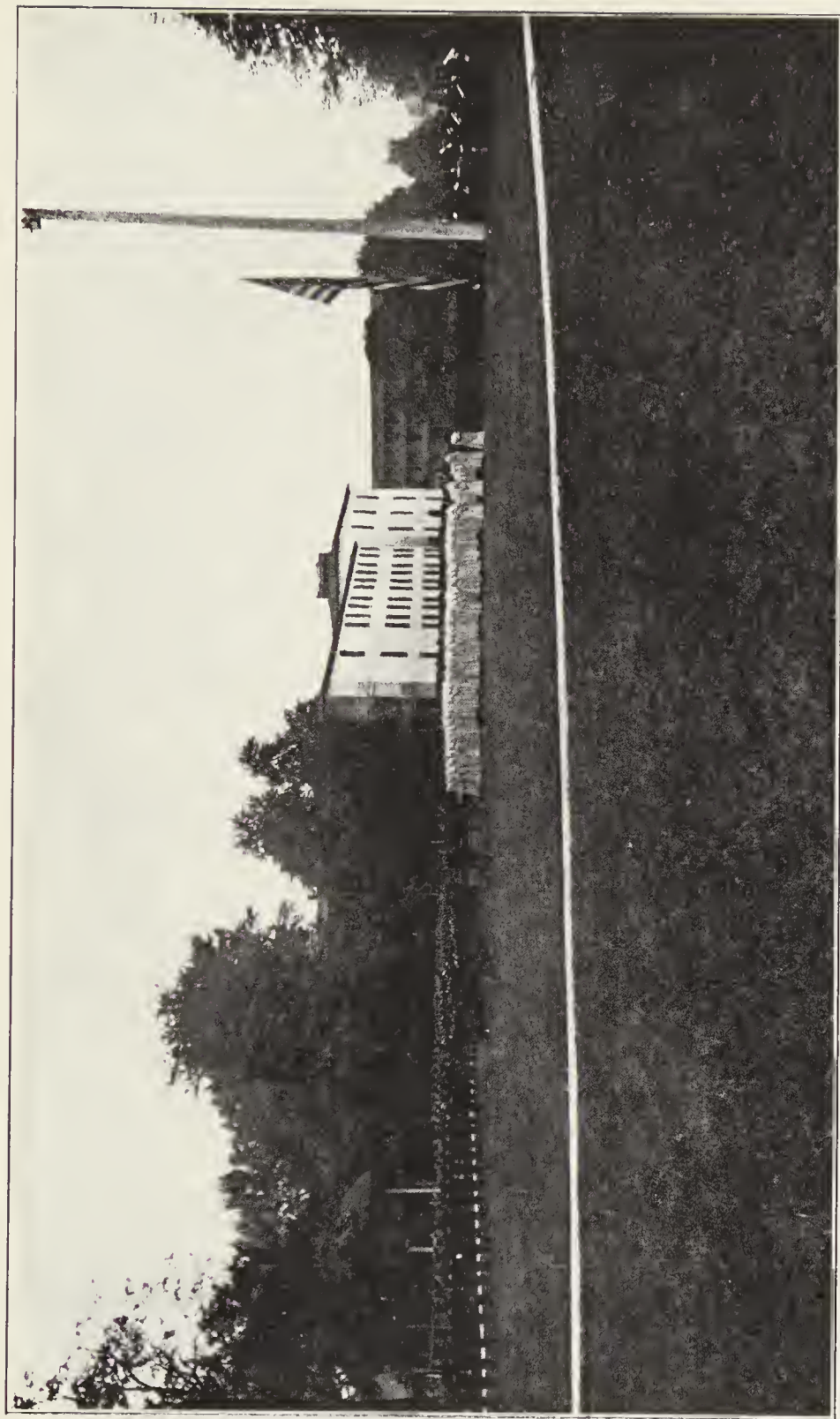
that will put an end once for all to a danger we have faced in the past,—of a man, for instance, learning to be a carpenter by practicing his trade two or three hours a day, and who, on getting out into the world, finds he has to work nine or ten hours a day, saying, "This is not what I learned at school—this is quite a different proposition;" and he buckles under the strain.

I am sure from the blacksmith to the salutarian, none of the people seen here to-day or the people whom they represent need buckle or will buckle under the strain he will meet in life. Mr. Dagenett, to whom I will say in passing, that I will gladly see has a chair placed near my desk in my office where he can sit and remind me of my words,—Mr. Dagenett has said more than I can say about the difference you boys and girls will find in going out from this more or less made world, more or less artificial world in which you have been living for a few years, into the real rough-and-tumble fight; and I want to emphasize what he said: Don't mind failure; all are bound to fail. You will fail lots of times. Every man and every woman fails lots of times; but pick yourselves up and go on again. And I feel, too, that I need say almost nothing here to-day about the great difficulty in education, as I see it, all through the United States; the difference of a supposed education without an adjective, which looks well on paper, looks well on a platform, and applied education; education that will stand the rip and tear and the strain and the disappointment and even the successes of active struggle.

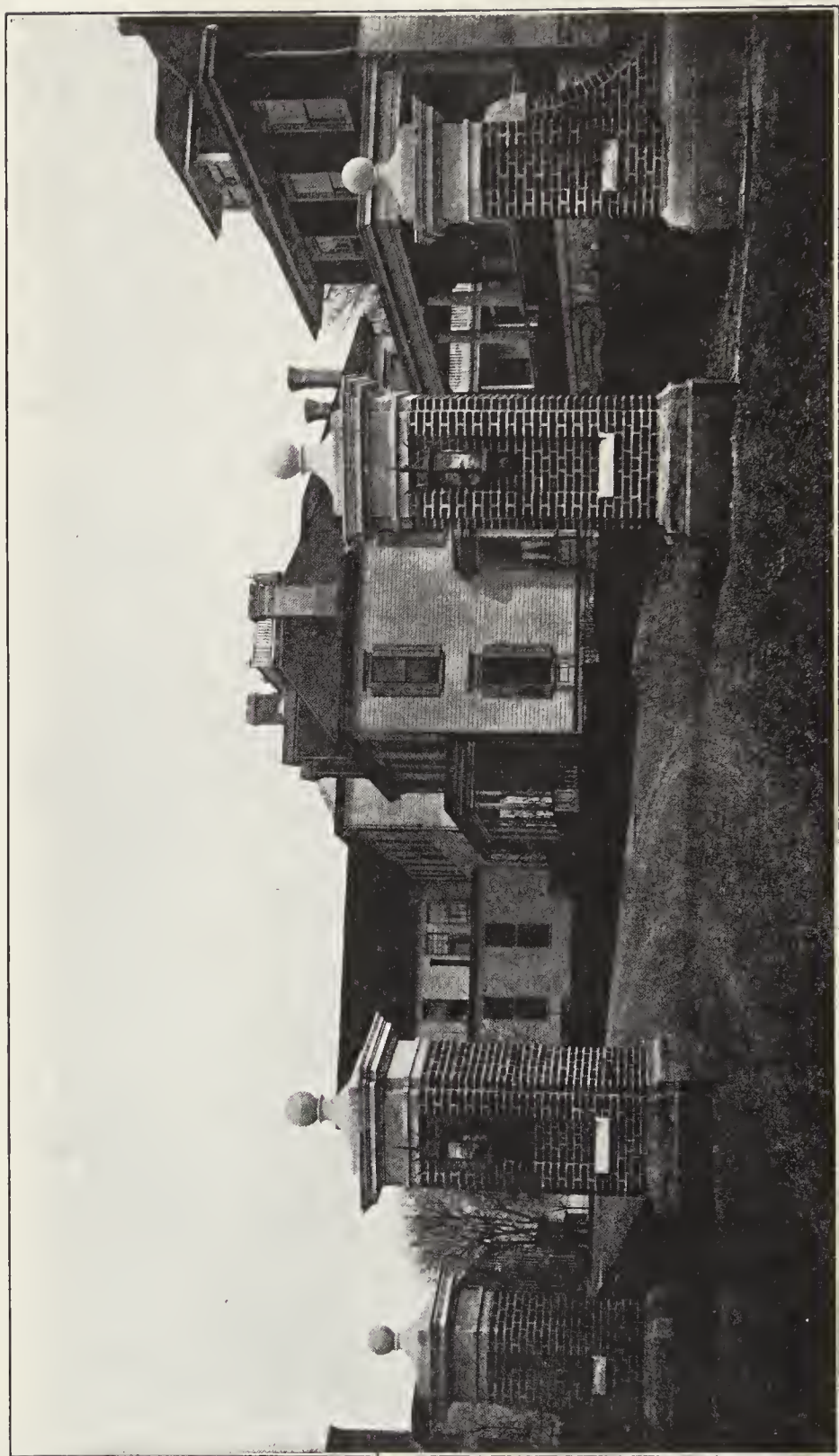
I am mighty glad to be here to-day under this condition of what seems to me a very notable underlying improvement of the work of Carlisle, and a sign to the whole Indian Service of this real readiness, real preparation for the work you have to face in the bitter struggle before you. And in one word, before I hand you your diplomas, which I hope will mean to you what Mr. Dagenett says his means to him, and not the disgraced diploma he referred to of the tramp who drew his Harvard diploma from his pocket,—before I hand you these diplomas, I think it proper for me to tell you of one ambition of mine. I think it proper for me to tell you what that ambition is, because it is almost impossible of achievement. I don't expect to achieve it; if I did, it might not be right for me to speak of it; but that ambition is to be,—and it has been my ambition ever since the beginning of my three years as Commissioner in the Indian Service,—that ambition is to be, in every sense of the word, an Indian Commissioner. As Mr. Dagenett again cruelly pointed

out last night, I can't wear the red badge of those who have Indian blood, but I hope and expect some day there will be an Indian, a blooded Indian, Commissioner of Indian Affairs, because that would mean a tremendous spiritual advance for your people in what would then be inevitably bound to be the closing days of Bureau government for the Indians and the real opening of the Indian economic independence and freedom and citizenship in this country. And until that day comes, when there will be a real Indian Commissioner, I would like to stand in your memories as I did last night, with Indians behind me, as an *Indian* Commissioner. Now, I don't care a rap what any white man in this country thinks of what I do, if I am sure I am doing right for the Indians. I have ventured to tell you of this ambition, because I don't expect to achieve it, but I expect to keep after it. I can't achieve it as I see it, because there is too much between me and the Indians. I won't go this afternoon into what that much is, but I will simply turn your eyes in one direction. I want you to believe that the governmental end of Indian Affairs is not a mere mechanical machine, a bloodless, heartless, nerveless organization, conducting your affairs as it frequently seems in practice, but that in ideal it is a human, red-blooded, honest attempt on the part of men to do the right thing. I want you to feel specifically, concretely, personally, that however far they may seem away from you, the President of the United States in Washington, the Secretary of the Interior, and the Commissioner of Indian Affairs are men, are human beings just as you are; and in the face of this great administrative gulf between them and you, in spite of every obstacle between them and you, are doing the very best they can to make this business a human attempt, to make it human in every sense; and in handing you your diplomas now, I can give you something of that feeling that comes from those three human beings,—the President of the United States, the Secretary of the Interior, and the Commissioner of Indian Affairs. Their personal desires for your advancement are limited only by their physical and mental powers to do right. I feel that you are carrying from these men something living, feeling, and breathing with you in these diplomas.

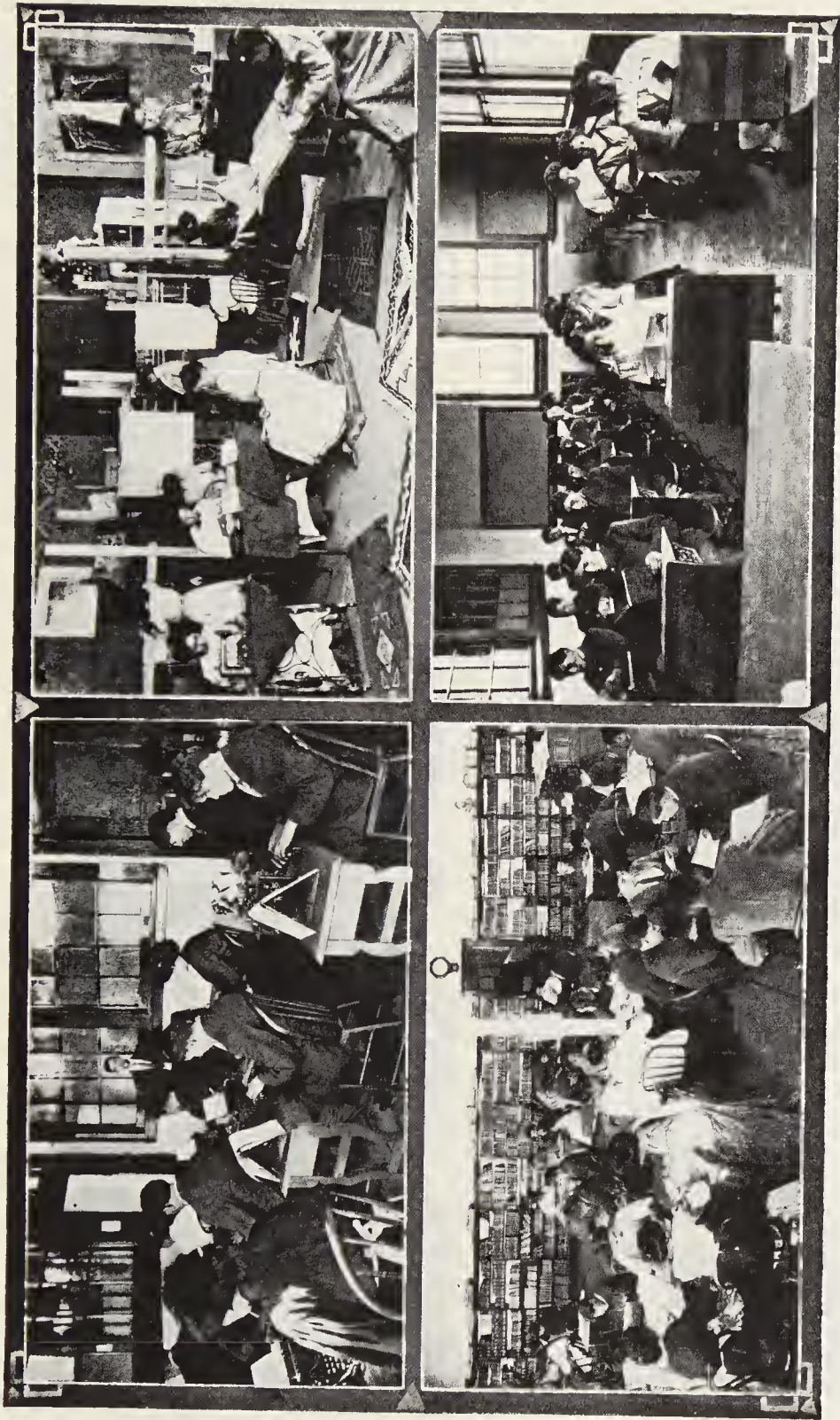




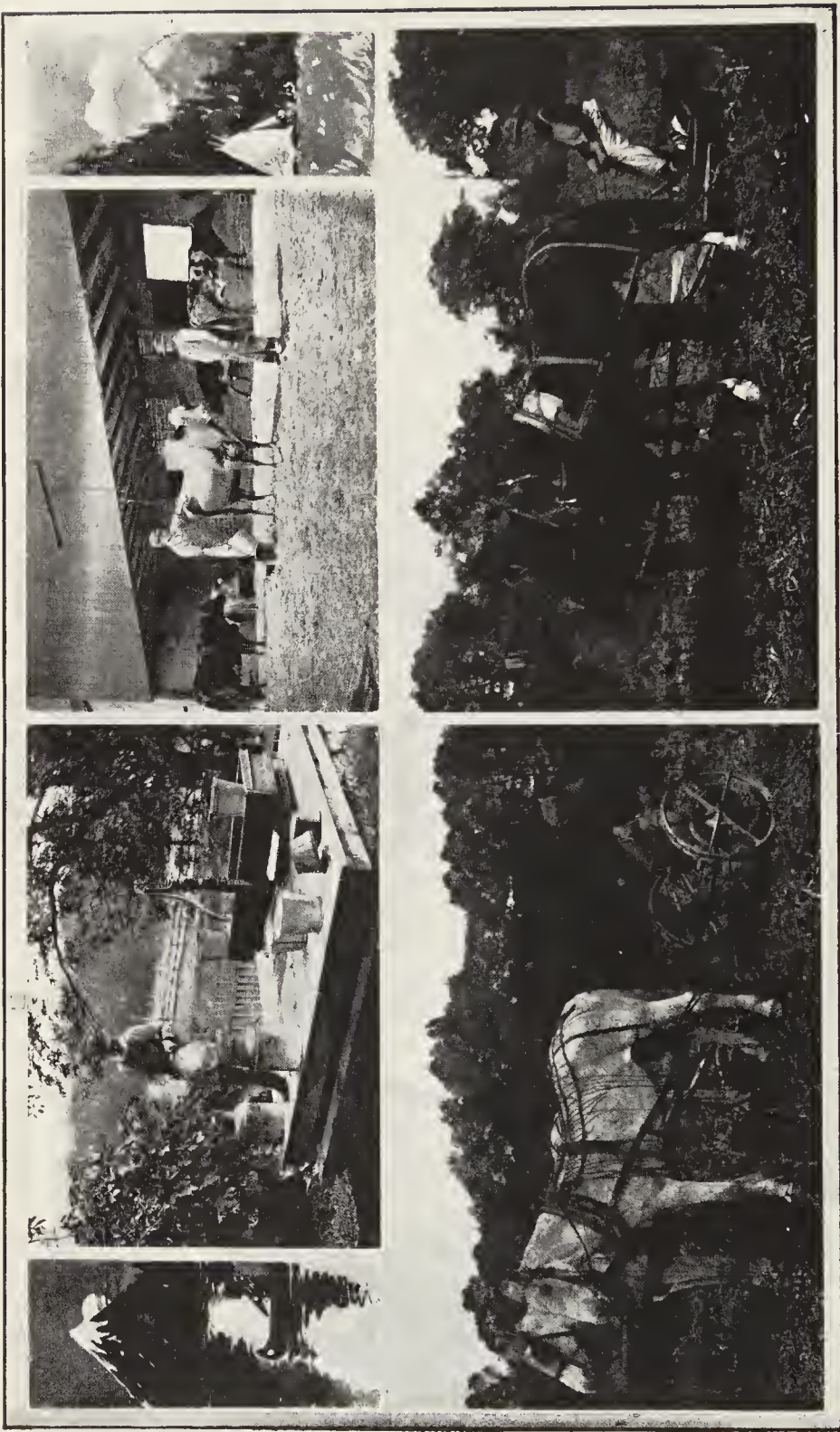
A FLAG SALUTE BY STUDENT BATTALIONS—CARLISLE INDIAN SCHOOL CAMPUS



CAMPUS GATEWAY AND MAIN ENTRANCE TO THE SCHOOL GROUNDS



VIEWS IN THE ACADEMIC BUILDING—TYPEWRITING, NATIVE INDIAN ART, LIBRARY, CLASS ROOM

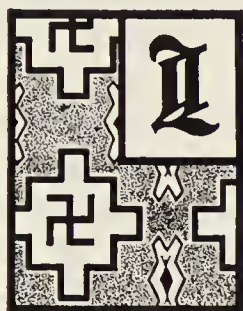


CARLISLE STUDENTS WORKING ON PENNSYLVANIA FARMS—LEARNING BY DOING



Equal Opportunity in American Education: *

*By Hon. Nathan C. Schaeffer, Ph. D., LL. D.,
State Superintendent of Public Instruction of Pennsylvania.*



ADIES and gentlemen: A distinguished authority on public speaking announces the rule that when you are called upon to speak unexpectedly, you ought to start with an interesting incident. Several years ago, a former Lieutenant Governor of this Commonwealth announced to me that there was a mortgage upon the School Department at Harrisburg which could not be lifted until I visited the

Indian School on the banks of the Alleghany River on the Cornplanter reservation. My father had taught me the importance of paying my debts and lifting mortgages upon properties, so I took the first opportunity to pay that visit. The chief of the tribe made a speech of welcome in the Seneca tongue that was too much for my Pennsylvania Dutch. I afterwards learned that he claimed the Indians were much smarter than the white men. "It took the white man 6,000 years to get where he is and the Indian has caught up with him in 300 years." I wasn't quite ready to make him a member of the Ananias Club, but I thought his imagination had been stimulated by the atmosphere of the snow belt that runs from Ohio south of Lake Erie across Pennsylvania into the State of New York. But since that time I have come to the conclusion that in some respects the Indian chief was right. For when I listened to the commencement orations this afternoon, I couldn't help acknowledging that they are superior to the average commencement orations, for the speakers on this platform talked as if they knew something about the things they were talking about, and that isn't always true of commencement orators.

**Address, Carlisle Commencement Exercises, Thursday, April 4, 1912.*

When I went to the University, my cabin mate was a Catholic missionary among the Indians on the Pacific coast. I asked him: "How do you start in your work?" He said, "We teach the Indians to sing." I said, "Can they learn music?" He said, "Better than the whites." When I listened to the music this afternoon, I had to admit to myself that the missionary must have told me the truth.

My friend, Mr. Houck, was probably the first man to give the Indians of the Carlisle School a chance before the educators of the country. He invited the band to Williamsport to the meeting of the State Teachers' Association, and we were astonished at the music rendered by that band. Later, the Indian got a chance to show what he could do upon the football field, and the colleges were obliged to admit that the Indian was quite a match for the white man upon the athletic field.

Several years ago, I went with a party of gentlemen from Lake Mohonk to New Paltz to help break the ground for a new normal school; and when the speeches were made, Mr. A. K. Smiley got up and announced that for fifty years his hands had not touched a plow, but he was going to plow the first furrow. A justice of the United States Supreme Court, Justice Brewer, followed and plowed another furrow. I happened to stand alongside United States Commissioner Brown, and I said, "Brown, you and I were raised on a farm; let us plow a furrow;" but there the plowing stopped.

President Eliot of Harvard could not plow; President Butler of Columbia University could not plow; Lyman Abbott could not, and Judge Draper did not touch the handle of the plow. In the eyes of that assemblage we four who could plow were the men who had an all-around complete education. I could not help feeling this afternoon that these students who exhibited before you their skill in speech and handicraft have what might be called an all-around practical education. There is something for every hand to do. There is a tool for every hand in civilized life. For the queen, there is the scepter; for the soldier's hand, there is a sword; for the painter's hand, there is a brush; for the carpenter's hand, there is the saw; for the sculptor's hand, there is a chisel; for the blacksmith's hand, there is the hammer, and for the clerk's hand, there is the pen. For every person fit to live in society, there is a tool that a hand can handle; and when it cannot handle the tool, very often that hand should belong to a prisoner, and the felon's chain should be

around those wrists. I praise the education that is given to the students of this school. When I was at a former commencement, we had General Miles here, and other generals of the Army. To-day, we had the general blacksmith before us, and I think he deserves equal credit with General Miles and the other generals. There was one general not here this afternoon, and that was general apathy, sometimes called laziness. There was not a trace of laziness in anything that I saw.

Recently, when the other educators of St. Louis were visiting schools in Missouri, I went down to the Indian Territory to see schools. I was introduced to an audience composed of Indian teachers and others, and the president, when he announced my name, pointed to a Winchester rifle at my feet. I didn't know what that was for, and I was scared so much that, had it been necessary, I would not have had courage enough to fire it off. But I never had a more attentive, more appreciative audience; and afterwards, I found that rifle was not there for self-protection or for the protection of the speaker, but had been brought into the courthouse in the way of circumstantial evidence. That audience had in it graduates of Dartmouth, graduates of distinguished institutions, teachers, women teachers, who, although they own a reservation of land, were willing to teach the young and were willing to help uplift their people. This brings me to my chief thought which I can utter in a minute more.

When I went to the university as a young man, I had to answer a good many questions, and when the authorities of the University of Berlin asked me the occupation of my father, I said, "My father is a bauer" (farmer). They were astonished that the son of a bauer could cross the Atlantic Ocean to get an education. They could not get it into their heads that the school system of the United States, and particularly the school system of Pennsylvania, means equal opportunity for every boy and every girl, no matter whether born on American soil or born in foreign lands; no matter whether white of complexion or a member of another race. We have here upon the platform a gentleman who has shown to the world that a boy born in Ireland can rise to the highest office in the gift of the people of Pennsylvania, and that the Irish boy can serve our State just as well and give us as praiseworthy an administration as was ever given to this Commonwealth by anyone born on our own soil. What Governor Tener has shown to the boys and girls of this Com-

monwealth, I hope these Indian boys and girls coming from the Carlisle School will show to the world in the years that are to come.

The American school gives equal opportunity to every boy and every girl, and that is the reason the boys of Germany, if they can find a way to come to the United States, leave their homes, because here they can become anything they wish to become, provided they are willing to study and to work. That is what our school life means; that is what the Indian School of Carlisle means. Fifteen per cent of the Indians in the Government service, I understand, were educated here at Carlisle, and in view of that and many other facts, my closing wish is, to put it into the language that I used to hear at the university, that the Carlisle Indian School may live and grow and flourish.



Baccalaureate Address of Dr. W. B. Wallace, *Pastor Brooklyn Temple, New York.*

At the Commencement Exercises, March 31, 1912.



I WANT first of all to offer you my sympathy. You were expecting Dr. Charles Eaton here to-day, and because of sickness he was unable to come. If there is such a thing as getting a substitute for Charles Eaton, I suppose I will do very well. Charles Eaton and I were old college mates and we played on the same football team. We have been pastors together in Cleveland, Ohio, and now are together in New York. I am mighty sorry he is sick, because if he were well, he would bring you a message which would be an inspiration. It is an ill wind which blows nobody good, however, and his being sick gives me a chance of visiting Carlisle University, and I appreciate it heartily. I have seen Carlisle at a distance; I have seen some of you fellows, or some of your ancestors, play football. You know how to deliver the goods, too. I have read about this school and about its achievements. I have gone this morning with Superintendent Friedman through your grounds and your buildings, only to have interest increasing constantly, and I want to tell you right now that the best thing I have seen I am looking at this minute [girls]. And the next best thing I am looking at now [boys].

If I can say anything to you this afternoon which will be of any inspiration, I shall rejoice. We preachers always have a right to a scriptural foundation for whatever we wish to say. I am going to ask you to look in the book of Genesis, twelfth chapter, fourth verse: "So Abraham departed as the Lord had spoken unto him."

Abraham had his first home in the Ur of the Chaldees. Here he was born, grew to manhood, married his wife Sarah, and lived until he was seventy-five years of age. Then an unusual experience came to him. Jehovah, the God of Glory, spake to him, telling him to leave this place and to move out of Ur into a land which he would show him. In obedience to that call, Abraham with his wife and his nephew, Lot, started on a pilgrimage—went out of the land of the Chaldees and traveled as far as Haran, and there they rested. But that call which came to Abraham back in Chaldee was still calling, "Get thee out of the land where thou art into a land that I will

show thee, and I will bless thee and make thee a blessing," and in obedience to that call Abraham went, just as Jehovah had spoken unto him. Those words suggest a theme I wish to talk about—the life of the explorer.

I wish you would notice first of all the explorer's call and then the field and the forces and the benediction. This man Abraham, if you will read the pages of sacred and profane history,—this man Abraham you will discover is a type of humanity, of men who all down the years have been listening to a call to get out of the land where they are into a land which God would reveal to them. Such a call came to Moses, to Joseph, to Saul of Tarsus; such a call as this came to Martin Luther, Oliver Cromwell, George Washington, and Abraham Lincoln, and such a call, young ladies and gentlemen, comes to you. If I know God at all, if I know what he is wanting to say to your hearts every day of your lives, it is to get out of Ur of the Chaldees and into some promised land of Canaan.

There are many ways in which God speaks to us, summoning us to a life of adventure. Sometime it is through the voice of conscience, that voice within our breasts which is all the time bidding us to move onward and upward. The striving of the spirit of God, which comes upon man when he interprets it aright, is simply a voice bidding him to go forward. That strange law which we find in this world in which we live, that if a man stands still he goes backward, and if he goes backward he goes downward, and if he goes downward he dies, is God's call asking us to be explorers. The example of noble spirits is such a summons to us.

The providences of God are a summons to explorations. God's dealings with Joseph in the pit and in the prison were only a preparation for him to enter Pharaoh's palace. Of all the ways in which God is summoning you and me to the life of exploration supremely is in the person of His Son.

"And Him I behold walking in Galilee;
By the cornfield's waving gold,
By hamlet and wood and wold,
And by the shores of the beautiful sea.

"He saith to the dead, 'Arise!' to the living, 'Follow Me!'
And that call still soundeth on
From the centuries that are gone
To the centuries that shall be."

When I was a youngster I used to like to read Tom Brown's

School Days. Some time ago, when I visited England, I made up my mind I would visit Rugby and see the place where Tom Brown used to play cricket, used to have scraps with the other boys and enjoyed himself, and showed himself a splendid specimen of a boy. I went up there and enjoyed it. Among the things that impressed me were not only memories of Tom Brown at Rugby, but of Thomas Arnold, who I believe was principal from 1820 to 1842. He was a marvelous educator.

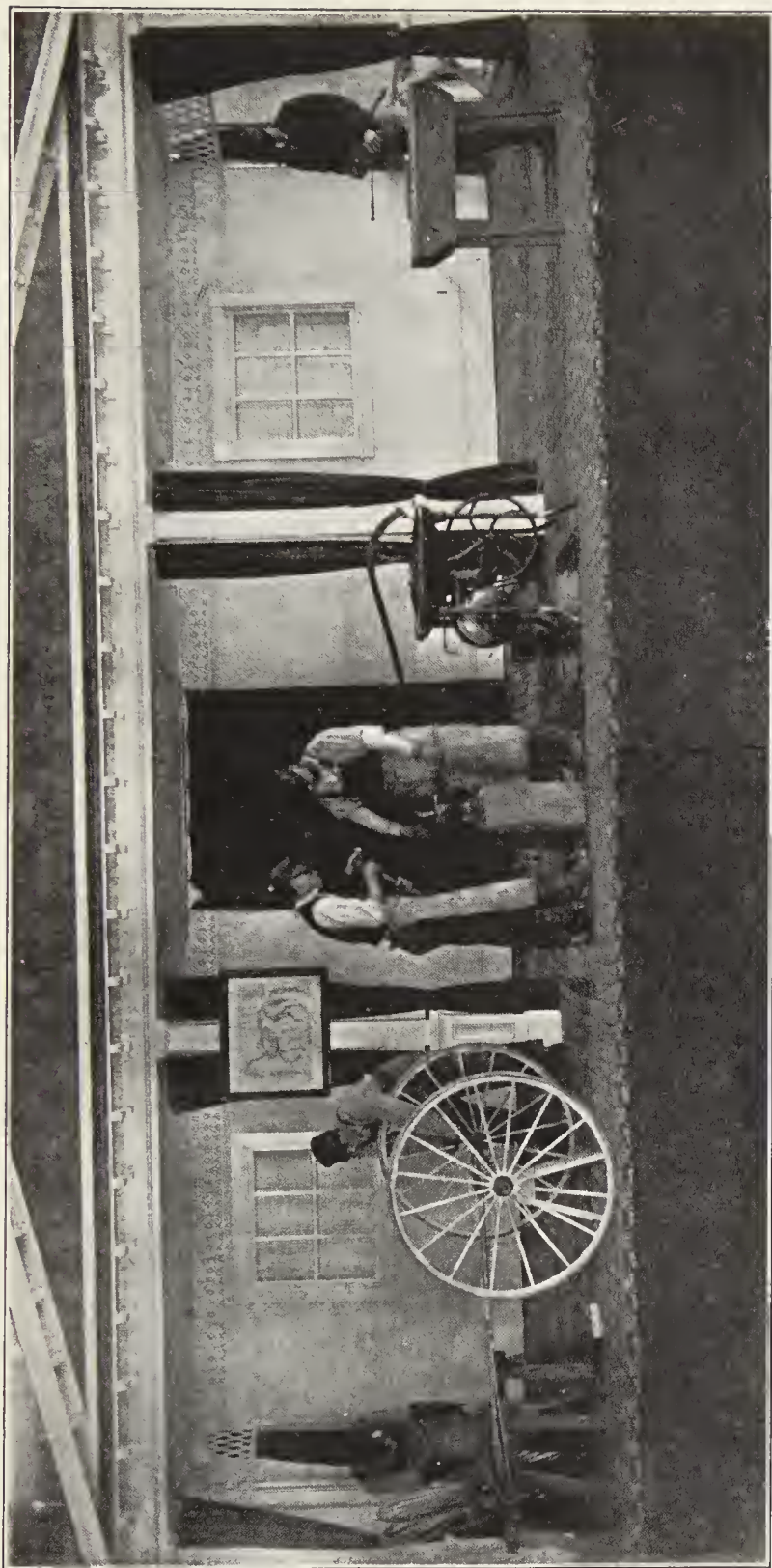
In that poem of Rugby Chapel, Matthew Arnold speaks of some who are not content with their present condition but are continually moving. He pictures these men, with the spirit of progress in them, starting out. But as they travel the road becomes rougher and rougher. It is up a mountain side where avalanches slide, where gorges are crossed until the way becomes perilous, and one after another drops out, and when even the strongest would fall down and die; then Arnold pictures his father with a beckoning hand encouraging the travelers until all get into line again and march courageously toward their destination. Now, ladies and gentlemen, let me say to you, that is what the Teacher of us all is trying to do to us constantly. If I know God at all, God unveiled in Jesus Christ, His Son, the thing he is trying to do always—to stimulate us and inspire us to leave the Ur of Chaldees and travel toward the Canaan land; to move out from where we are, and live the life of the adventurer, the life of an explorer, and never be satisfied, but press on and up to the City of God.

I have spoken of the explorer's call. Now, may I speak of his fields and forces? When God spoke to Abraham centuries ago, he said, "Get thee out and into a land which I shall show thee." God deals the same with you and me. You ask me to name the land which he gives us to explore. To begin with, I would say that he gives us ourselves. These lives of ours are not one-acre lots, but they are a vast continent challenging a man to explore himself. The man has a right to respect himself. There is no religion in the opposite. When Jesus Christ said, "Love thy neighbor as thyself," He was teaching self-respect. When he said, "What shall a man give in exchange for his soul?" He laid tremendous emphasis upon the fact that God Almighty values a human soul. As set forth in the life of Robert Stevenson, the most dangerous doubt a man can have is the doubt of himself, or of his race. That is the most irreligious doubt a man can entertain.

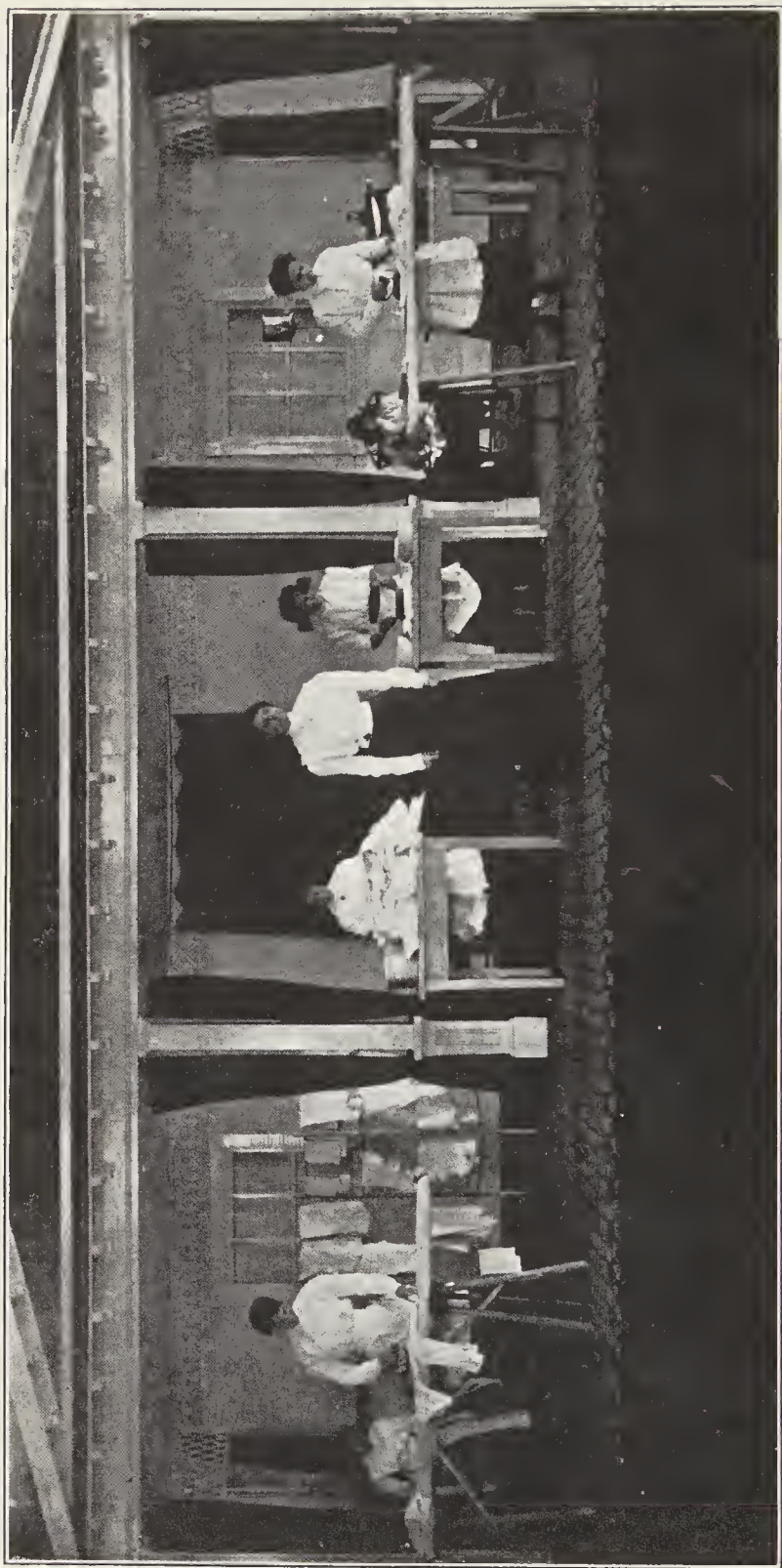
Young ladies and gentlemen, explore yourselves. Here is a country for conquest. Here is a chance for you to win a fight. I can remember that long years ago in college when we studied philosophy, that book quoted out of the Great Book which was referred to in prayer as the great book of truthfulness, "He that ruleth his spirit is greater than he that taketh a city." That made a deep impression on my young mind as a college student, and I made up my mind, and I urge that you young men and young women get that view of life, that the big thing in this world is to conquer yourselves. Here is a chance to show all the manhood and womanhood that is in you. This life of ours is not only a chance for conquest; it is a chance for development. Now, I can imagine somebody questioning that, especially some one looking at these young graduates, and perhaps there is a danger of the graduates getting a notion that the thing has all been done. I remember hearing about a young student saying to his college president: "Good by, I have finished my education." The president looked at him and said: "Why, I have just begun mine." There is a danger of thinking that it has all been done and there is nothing to be accomplished.

I wonder if you have heard the story of the little boy's building a sand man by the seashore. The sand man was not completed when the dinner bell rang and he had to go in to dinner. While there, the tide came in and washed the sand man away. When he came out, the sand man was nowhere to be seen. That fall his mother took him to a State fair, and while they were wandering around looking at this and that, the lad spied a dwarf, and just as soon as he laid eyes on him he began following him like Mary's little lamb. Where the dwarf went, the lad was sure to go. The dwarf got nervous, and by and by he got indignant, and at last he burst out in anger and turning around said to the lad, "What are you following me for?" The lad replied, "Say, why didn't you wait until I finished you?"

Young students of Carlisle, especially you members of the graduating class, you are not finished yet, and out beyond this school is the great school of experience, and that will not finish you; and mark you, God's man has an infinite opportunity for development; the opportunity for exploration reaches out into the forever. In addition to God giving us ourselves as a field to explore, he gives the world in which we live,—the world of men, the world of things, the world of deeds. A young man came to Senator Beveridge and said,



CARLISLE INDIAN SCHOOL COMMENCEMENT EXERCISES—1912
A REAL BLACKSMITH SHOP WITH FORGE AND REAL FIRE. STUDENTS MAKING HORSE-SHOES AND ENECUTING IRON WORK BEFORE AN AUDIENCE OF
3500 VISITORS. SUCH EXERCISES SHOW REAL DEVELOPMENT AND TRAINING.



CARLISLE INDIAN SCHOOL COMMENCEMENT EXERCISES—1912
A NEW DEPARTURE IN SCHOOL COMMENCEMENTS WHICH IS ATTRACTING THE ATTENTION OF EDUCATORS. THESE GIRLS DEMONSTRATED THEIR TRAINING
IN THE VARIOUS BRANCHES OF LAUNDRY WORK BY SKILLFULLY DOING THE WORK, AT THE SAME TIME ANOTHER GIRL GIVES A
PRACTICAL AND HELPFUL TALK ON THE SUBJECT.

"What is there for a fellow to do now? It has all been done in law, in medicine, in science, and in politics. There is nothing left for a fellow to do. They used to say 'Go west, young man,' but now if you go east or west, all is accomplished." "If you have greatness in you," Beveridge replied, "it is up to you to find it; and if you are asking for a chance to exhibit it, there is a magnificent world in which you live to show what you are." How true that is of you students of Carlisle, having enjoyed the culture of this school among your own people. What a thing to be thankful for! What an opportunity to grasp at—to go among those people of yours, to shine upon them, to help them and influence them and make them sons and daughters of Jesus Christ! That is enough to make anybody envious for that chance to be an explorer.

There is God Himself. You know God is a marvelous field for exploration. God is more than a lake,—He is a mighty ocean. He is no little foothill that I see in the distance around Carlisle,—He is a Rocky Mountain range; He is the Alpine heights. He is no solitary star,—He is a midnight star.

I summon you students of Carlisle to live a life of exploration; whether your years are few or many, to make use of the years,—to acquaint yourselves with God. I have spoken of the explorer's call and of the explorer's field. May I speak of the forces that ought to be possessed by the explorer? You know when a man goes on an exploring expedition, he goes prepared. These men who have been exploring the North Pole and the South Pole had been prepared. If you read about Labrador and its explorations by Hubbard and Wallace, you will find they prepared themselves. Stanley and Livingston, when they went to Africa, they, too, prepared themselves. If you study this old-time explorer, Abraham, you will get many things that will help you. He had the faith that made him see things. He saw things the Chaldees did not see; he heard voices that they did not hear. This put restlessness into his blood which made him dissatisfied with standing still. He could not sit or stand, but he must go. And that is the result of faith. If you are going to be an explorer, then faith must be your possession. If you don't believe something, if there is not something you believe with all your soul, with every atom of your being, then you cannot succeed in the field of which I speak. This man Abraham was a man of obedience and went even as Jehovah had spoken unto him. If you want to live the life of the explorer, then you must be obedient to

God. Turn to the Lord Jesus, who is the expression of the Father's will for you, and as you study Him and try to follow in His steps, you will have self-development and be a blessing to the world in which you live, and you will know more and more about your God.

This man Abraham prayed. Prayer was a good thing for Livingston when he went to explore Africa; it is a good thing for a man in the higher realm of exploration. I do not believe I am asking him to recognize some defunct, useless, and foolish superstition when I ask a man to bend his knees and ask God Almighty for help and guidance. Young ladies and gentlemen, with all your living, with all your ambition, with all your endeavors, do not leave out prayer, but give it a big place and it will make more of you, and God will reveal himself to you as the days and years pass by.

There is a quality about this man Abraham that I want to speak of which the explorer must have,—that is stick-to-it-iveness. He had the bulldog grip. When he went down to Canaan, he met with famine; his cattle got sick; his servants became disheartened; he was in the land of strangers, and he felt very much like running back home to Ur of the Chaldees. But he did not. Instead of going back he went farther down south. If you are going to be explorers, you must have that kind of a spirit of stick-to-it-iveness that you exhibit when you play football. I went out into that scalp room of yours this morning, and I saw Harvard's scalp, and Hamilton's scalp, and Pennsylvania's scalp, and Lafayette's; and there they were, one after another. You fellows had whipped them to a standstill. Not by taking your dolls and going home the first time things got unpleasant. When you got a cracked rib or the thing did not seem quite as nice as sitting in mother's parlor, did you give up and go home and say, "I do not like it?" You got down with a new spirit, with a new life and determination, and stuck by until you won your game.

Now, ladies and gentlemen of Carlisle, if you are going to explore, if you are going to be bigger women and bigger men in ten years from now than you are this afternoon, if you are going to make this old world better than it is, if God is going to be better known to you ten years from now, remember this,—you must play the game; you must have the spirit of stick-to-it-iveness.

Now, listen to me in patience while I speak to you about the explorer's benediction. God said, "Get thee out of the land of the

Chaldees into a land which I shall show thee, and I will bless thee and make thee happy." I dropped in to see a friend the other day and he asked me to go with him into the wilds of Quebec to spend my summer vacation. Then he told me the joy of being on a new stream and being in a new country; of coming round the curve and something new bursting upon you constantly. The explorer has a hard time of it, but he has a happy time of it. If you want to have a good time, become an explorer. "I will bless thee." That is, "I will stand back of you,—I will be your backer." That is a mighty good backing. How would you like to have John D. say, "I will stand back of you!" Wouldn't you like that?

I have come here to say that the Lord God of Hosts will be back of you—will bless you. The other day I was down in Boston and I went to see that monument of Phillips Brooks, where he stands with one hand upon his pulpit and the other hand outstretched over his audience. As you look again, you see the figure of the Son of God with his hand upon the shoulders of His prophet. The reason why Phillips Brooks was the man he was, was not because of his splendid mental training, magnetism and personality, and all that, but because the Son of God stood back of him and threw His power in him and through him. And I come to you with that magnificent truth that if you young ladies and gentlemen will dedicate your lives to God, his power will stand back of you. Jesus Christ, the Son of God, will help you and give you power. "I will bless thee and I will make thee a blessing." Listen to that, will you? "I will make thee a blessing."

Do you know that if there is anybody to be pitied when they come down to die, it is the person with the feeling that they have done nothing for anybody else. That reminds me of an inscription on a tombstone:

"Here lies old twenty per cent;
The more he had, the less he spent;
The more he made, the more he craved;
If he gets to heaven, we'll all be saved."

God pity the man who deserves that kind of an inscription when he dies; who has lived his three score years and ten and by reason of strength four score years, and can see nothing that he has done to make somebody else glad and the world better by his life. The man who is happy, the man who gets something out of this world worth while, is the man who when sunset comes to him and he looks

back into the past can see where again and again God has used him to be a blessing to his fellows. No wonder Washington Gladden wrote that hymn, "O Master, Let Me Walk With Thee." No wonder George Elliot prayed she might join "the choir invisible."

Young people, here is my message to you. If you live the life of an explorer, when the thing is all done, when the game has been played, when sunset comes and it is given to you to die, you will have the joy of having lived a life that has been a benediction to somebody else.

Adjuration.

Now you graduates, you may stand up just a minute. I want to congratulate you on this place to which you have come in your life's pilgrimage. It means that you have made progress. You would not be here unless you had. Now, I want to say to you, keep it up! I believe that God brought you here to Carlisle; that God has kept you in life through these years; that your life is in his hands now; and in God's name I am speaking to you; keep it up! Leave the Ur of the Chaldees and move on to Canaan. Just before the hour of my graduation from Acadia College, in Nova Scotia, our old college president called us aside and gave us a talking to, and among the things that he said was this: "Young gentlemen, what you are in the next seven years you probably will be all your life." Well now, you ought to have seen some of us get a kind of hunch on ourselves. We said, "Why, if that is so, you just watch us. We will make the fur fly for seven years anyhow." What you are in the next seven years, you likely will be all your life. And so I ask you in the next seven years to have the spirit of exploration, to go forth as God calls you. I have come all the way from Brooklyn to say that I hope God's whisper will come to you and as explorers you may overcome all doubts and difficulties, foes and fears, and discover new gold lands in yourselves, in the world about you, and in the knowledge of the love and power of God.



Commencement Exercises at the Carlisle Indian School, 1912:

Continued from page 376.

The girl graduates were prettily gowned in dresses of cream-colored serge, made princess style, with fringe trimming, and the boys wore civilian dress instead of the regulation school uniform.

The audience was dismissed after the benediction by Rev. George M. Klepfer, D. D.

Graduates.

Mary J. Green, *Tuscarora*.
Alvira E. Johnson, *Seneca*.
Louise M. Kachicum, *Menominee*.
Marguerite LaVatta, *Shoshone*.
Anna Mae Melton, *Cherokee*.
Iva M. Miller, *Cherokee*.
Emma M. Newashe, *Sac & Fox*.
Ernestine A. Venne, *Chippewa*.
Agnes V. Waite, *Serrano (Mission)*.
Percy Mae Wheelock, *Oneida*.
William C. Bishop, *Cayuga*.
William F. Cardin, *Quapaw*.
Caleb W. Carter, *Nez Perce*.
Benedict D. Cloud, *Sioux*.
Sylvester Long, *Cherokee*.
James F. Lyon, *Onondaga*.
Francis C. McDonald, *Chippewa*.
Clifford Taylor, *Pawnee*.
William H. Vinson, *Chinook*.
Gustavus Welch, *Chippewa*.
Joel H. Wheelock, *Oneida*.

Business Certificates.

Sarah J. Gordon, <i>Chippewa</i> .	Delia LaFerner, <i>Chippewa</i> .
Cora Bresette, <i>Chippewa</i> .	

Industrial Certificates.

William Nohongava, <i>Blacksmith</i> .	Joshua Hermeyesva, <i>Shoemaker</i> .
James Sampson, <i>Carpenter</i> .	Samuel Big Bear, <i>Mason</i> .
Thomas Owl, <i>Carpenter</i> .	John Russell, <i>Mason</i> .
Jonas Homer, <i>Carpenter</i> .	James Crane, <i>Mason</i> .

*Industrial Certificates—Continued.*Antwine Swallow, *Wood Worker.*Anona Crowe, *Laundress.*Rose Pickard, *Laundress.*Fannie Rolling Bull, *Laundress.*Anna Chisholm, *Laundress.*Iva Miller, *Plain Sewing.*Louise Kachicum, *Plain Sewing.*Agnes Waite, *Plain Sewing.*Anna Chisholm, *Plain Sewing.*Lillian Porterfield, *Plain Sewing.*Ernestine Venne, *Dressmaking.*Charlotte Welch, *Dressmaking.*David George, *House Painting.*Louis Tewanima, *Tailor.*David Thomas, *Tailor.*Edward Paul, *Tailor.*Ella Mcra, *Housekeeping.*Anna Chisholm, *Housekeeping.*Cora Bresette, *Housekeeping.*Christine Mitchell, *Housekeeping.*Eliza Dyer, *Housekeeping.*Adeline Boutang, *Housekeeping.*Lida Wheelock, *Housekeeping.*Charlotte Welch, *Housekeeping.*Mamie Rose, *Housekeeping.*Anna Rose, *Housekeeping.*Fannie Rolling Bull, *Housekeeping.*Anona Crowe, *Housekeeping.*Elizabeth Gibson, *Housekeeping.*Della John, *Housekeeping.*Ella Johnson, *Housekeeping.*Nora McFarland, *Housekeeping.*Susie Porter, *Housekeeping.*Rosetta Pierce, *Housekeeping.*Elsie Robertson, *Housekeeping.*Lorinda Printup, *Housekeeping.*William Bishop, *Job Compositor.*Charles McDonald, *Job Compositor.*James Lyons, *Job Printer.*Sylvester Long, *Job Compositor.*Leon Boutwell, *Cylinder Pressman.*William Palin, *Cylinder Pressman.*William Bishop, *Pressman.*Charles McDonald, *Job Pressman.*Sylvester Long, *Job Pressman.*James Pawnee Leggins, *Job Pressman.**Reception Thursday Evening.*

THE reception for the outing patrons and the various visitors present on the grounds was held in the parlors of the Athletic Quarters Thursday evening. A very enjoyable evening was spent.

Alumni Meeting and Banquet.

ON Friday afternoon at one o'clock a business meeting of the Alumni Association was held in the Standard Society room, and in the evening in the Gymnasium the Alumni Association gave its banquet. More than two hundred were present, including the graduates of the school and their friends, and it was midnight before they separated. Music was furnished for dancing by the orchestra, and refreshments were served. It was a most delightful evening for all those who had gathered together for this final celebration of the week of commencement at the Carlisle School.

Special Guests at Commencement.



SIDE from the hundreds who came to each day's exercises from other portions of the State, or were the guests of townspeople and the local hotels, a large number were entertained at the school.

The number of graduates and undergraduates, who have been educated at Carlisle, who returned to spend the week at the school was larger than ever before in its history. There was also a large representation of educated Indians who have been educated at other Government schools or in private schools. A delegation of prominent Indians from Standing Rock Reservation in North Dakota, who are in Washington on important business for their tribe, were also in attendance. There were fifty-two Indian visitors as guests of the school during the week.

Following are those who were entertained at the school:

Hon. John K. Tener, Governor of Pennsylvania, and Mrs. Tener, of Harrisburg, Pa.

Hon. Robert G. Valentine, Commissioner of Indian Affairs, Washington, D. C.

Mr. A. C. Ludington, Special Assistant to Commissioner Valentine, Washington, D. C.

Hon. George H. Utter, Member of Congress, Washington, D. C.

Rev. W. B. Wallace, D. D., Brooklyn Temple, New York City.

Mr. Charles E. Dagenett, Carlisle '91, Supervisor Indian Employment, Denver, Colo.

Mr. J. M. Oskison, Associate Editor Collier's Weekly, New York City.

Dr. J. N. B. Hewitt, Bureau of Ethnology, Washington, D. C.

Dr. J. F. Dunlap, A. M., D. D., President Albright College, Myerstown, Pa.

Dr. Henry H. Apple, A. M., Ph. D., Pres. Franklin & Marshall College, Lancaster, Pa.

Hon. Nathan C. Schaeffer, Ph. D., LL. D., Supt. Public Instruction of Pennsylvania, Harrisburg, Pa.

Mr. Henry C. Houck, State Secretary of Internal Affairs, Harrisburg, Pa.

Mr. Thomas L. Sloan, Washington, D. C.

Rev. Joseph Griffis, Lecturer, Cleveland, Ohio.

Dr. Alice M. Seabrooke, Superintendent Woman's Hospital, Philadelphia, Pa.

Captain A. W. Bjornstad, U. S. Army, General Staff, Washington, D. C.

Mr. H. A. Riddle, G. P. A., C. V. R. R., Chambersburg, Pa.

Mrs. Marie L. Baldwin, Indian Office, Washington, D. C.

Mrs. Isaac Reynolds, West Chester, Pa.

Miss M. L. Robinson, Altoona, Pa.

Mr. Richard Wheeler, Philadelphia.

Master Henry McEwen, Martins Creek, Pa.

The Misses Wyckoff, Belvidere, N. J.

Mr. Salem Moses, Class '04, Roanoke, Virginia.

Mr. and Mrs. William Newashe, Paxtang, Pa.

- Mr. J. Timmons, Philadelphia, Pa.
 Mr. Jose C. Rodrigues, Somerton, Pa.
 Miss Sarah Jackson, West Chester, Pa.
 Mr. Samuel Saunooke, Altoona, Pa.
 Mr. James Mumblehead, New Cumberland, Pa.
 Mr. Addison Johnson, State Print Shop, Harrisburg, Pa.
 Mr. John White, Class 1909, Mt. Holly Springs, Pa.
 Miss Elizabeth Sequoyah, West Chester, Pa.
 Mr. Robert Tahamont, Class 1911, Newark, N. J.
 Mr. Alfred DeGrasse, Class 1911, New Bedford, Mass.
 Mrs. Nettie LaVatta, New York City.
 Miss Elizabeth H. Baird, Philadelphia, Pa.
 Miss Melissa Cornelius, Philadelphia, Pa.
 Mr. Frank Pierson, Youngstown, Ohio.
 Mr. Sherman Kennedy, Youngstown, Ohio.
 Mr. John G. Reichel, Saegerstown, Pa.
 Mr. John D. Martinez, Phillips Academy, Andover, Mass.
 Mr. Levi Levering, Class 1890, Macy, Nebr.
 Mrs. Levi Levering, Macy, Nebr.
 Mr. Wallace Miller, Macy, Nebr.
 Mr. Francis Fremont, Macy, Nebr.
 Mr. and Mrs. Alfred Merrick, Macy, Nebr.
 Mr. Rice Grant, Macy, Nebr.
 Mr. Daniel Merrick, Macy, Nebr.
 Mr. David Cox, Macy, Nebr.
 Mr. and Mrs. George Merrick, Macy, Nebr.
 Miss Lucena Peck, Tullytown, Pa.
 Mr. Antonio Lubo, Class 1904, Syracuse, N. Y.
 Mr. and Mrs. Dominic Two Axe, and baby, Chicago, Ill.
 Mr. Horton G. Elm, Syracuse, N. Y.
 Mr. William L. Bailey, Navy Yard, Washington, D. C.
 Miss Mary Rice, New Bloomfield, Pa.
 Mrs. Thomas B. Taylor, West Chester, Pa.
 Miss Emma Taylor, West Chester, Pa.
 Miss Elizabeth Taylor, West Chester, Pa.
 Mrs. Curtis H. Hannum, West Chester, Pa.
 Mr. Taylor, West Chester, Pa.
 Miss Savannah Beck, Class 1909, West Chester, Pa.
 Mr. Thomas Frost, Standing Rock Agency, N. D.
 Mr. Robert High Eagle, Standing Rock Agency, N. D. (With a party of Sioux Indians.)
 Mr. Benjamin White, Standing Rock Agency, N. D.
 Mr. John Tiokasin, Standing Rock Agency, N. D.
 Mrs. J. H. Tonge, Chambersburg, Pa.
 Miss Dora Shapanashe, Washington, D. C.
 Mr. Paris Chambers, Shippensburg, Pa.
 Mr. William E. Hanson, Harrisburg, Pa.
 Miss Helen M. Miller, Harrisburg, Pa.
 Mr. and Mrs. Francis Coleman, Carlisle, Pa.
 Mrs. R. Wilson Hurst, Mechanicsburg, Pa.
 Miss Anna Kutzer, Harrisburg, Pa.

Facts About Carlisle Indian School:

Founded, 1879.

First Appropriation by Congress, July 3, 1883.

Present Plant, 50 Buildings.

Campus and Farms, 311 acres.

Academic Course comprises a graded school, including a course in Agriculture, Teaching, Stenography, Business Practice, Industrial Art, and Telegraphy.

Trades work comprises practical courses in Farming, Dairying, Horticulture, Dressmaking, Cooking, Laundering, House-keeping, and twenty trades.

Total number of students who lived in families or worked in shops, manufacturing establishments, etc., during the year, 795.

Total earnings of Outing students last year, \$30,234.94.

Total earnings of Outing students from 1890 to July 1, 1911, \$492,157.94.

Students have to their credit in bank at interest, \$39,167.82.

Number of students offered employment more than we could supply, 733.

Attending Public Schools during the year, 218.

Value of products made by student labor in the school shops last year was \$101,088.53.

Faculty, 80.

Total number of different students enrolled during school year 1911, 1,218.

Total number of living returned students, 4,151.

Total number of living graduates, 532.

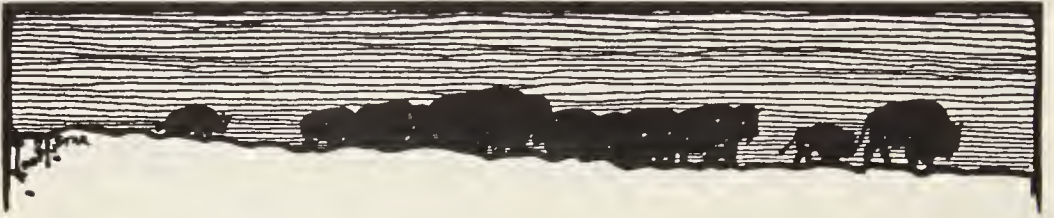
Total number of students who did not graduate, 3,423.

Employment of Living Graduates

Employed by the United States Government as Clerks, Stenographers, Superintendents of Indian Schools, Supervisors of Indian Employment, Teachers, Field Matrons, in the Forest Service, etc.....	95
In business as Merchants, etc., in the professions as Doctors, Attorneys-at-Law, Journalists, Engineers, Lecturers, etc., and employed as Cashiers, Managers, etc.....	85
Farmers and Ranchers	53
Trades	89
Housewives.....	142
Miscellaneous.....	68
Total.....	532

Employment of Living Returned Students

Careful records are being gathered of the more than 4,000 students who have stayed at Carlisle long enough to complete partial terms. It has been found from returns which have been received that, out of more than 3,000, approximately 94% are successfully earning their living, and evidence, by the uprightness of their lives, that even the short term spent at this school has been a vital influence for good.



Answering the Call*

BY MARY E. COLLINS.

KNIGHTS of an alien race, quickly ye sped
 In answer to the feeble cry of woman in distress.
 No thought of recompense, no hope of fame or praise was yours
 When o'er the snowy plains, in winter's chilling blast,
 Your faithful steeds you urged.
 Sons of the forest wild, ye felt the throb
 Of Nature's great heart beating with your own,
 And heeded only that the universal mother called
 For you to render aid.
 The Grail, which, all unconsciously, ye sought, ye found.
 And we, your sisters of a paler race,
 Our grateful tribute at your feet would lay.
 And would that tongue and pen your virtues might extol,
 'Till every race, and every land, should know
 And thrill to hear of Charger and his faithful band.

*NOTE—The history of South Dakota tells of the rescue, from the camp of hostile Indians, of two white women and seven white children by a band of Indian youths lead by Martin Charger.

The boys knew only that white women were held captives in the camp, and voluntarily undertook their rescue.

As ransom for the captives, the youths were required to part with all of their possessions, except one small tent. And when at last they were brought out to them, almost naked, in the bitter cold of a Dakota winter, the boys wrapped them in their own blankets and took turns in running to keep from freezing. One boy took off his own moccasins and gave them to one of the women who was without shoes.

The incident is the more remarkable in that the boys had never come under the influence of either church or school.



THE more a woman shall have learned to live by herself the better she will occupy her position in wedded life should she marry. Trained to direct herself, to earn her own living, capable of energy and decision, a woman, if she marries, brings a precious cooperation to her husband. If she never marries she will know how to be all sufficient to herself. She will not believe her life lost, nor make of it a morbid matter.—*Charles Wagner.*



Carlisle Indian Industrial School

M. Friedman, Superintendent

LOCATION. The Indian School is located in Carlisle, Pa., in beautiful Cumberland County with its magnificent scenery, unexcelled climate and refined and cultured inhabitants.

HISTORY. The School was founded in 1879, and first specifically provided for by an Act of the United States Congress July 31, 1883. The War Department donated for the school's work the Carlisle Barracks, composed of 27 acres of land, stables, officers' quarters and commodious barracks buildings. The Guardhouse, one of the school's Historic Buildings, was built by Hessian Prisoners during the Revolutionary War.

PRESENT PLANT. The present plant consists of 49 buildings. The school campus, together with two school farms, comprises 311 acres. The buildings are of simple exterior architectural treatment but well arranged, and the equipment is modern and complete.

ACADEMIC. The academic courses consist of a carefully graded school including courses in Agriculture, Teaching, Stenography, Business Practice, Telegraphy and Industrial Art.

TRADES. Instruction of a practical character is given in farming, dairying, horticulture, dressmaking, cooking, laundering, housekeeping and twenty trades.

OUTING SYSTEM. The Outing System affords the students an opportunity for extended residence with the best white families of the East, enabling them to get instruction in public schools, learn practical house-keeping, practice their trade, imbibe the best of civilization and earn wages, which are placed to their credit in the bank at interest.

PURPOSE. The aim of the Carlisle School is to train Indians as teachers, homemakers, mechanics, and industrial leaders who find abundant opportunity for service as teachers and employees in the Indian Service leaders among their people, or as industrial competitors in the white communities in various parts of the country.

Faculty	75
Total number of different students enrolled last school term.....	1192
Total Number of Returned Students.....	4693
Total Number of Graduates	583
Total Number of Students who did not graduate.....	4110

RESULTS. These students are leaders and teachers among their people; 265 occupy positions with the Government as teachers, etc., in Government schools; among the remainder are successful farmers, stockmen, teachers, preachers, mechanics, business men, professional men, and our girls are upright, industrious and influential women.





VOLUME 4, NO. 10

JUNE, 1912

DOLLAR A YEAR

An Illustrated Magazine by Indians

THE RED MAN



Published Monthly by THE CARLISLE INDIAN PRESS
UNITED STATES INDIAN SCHOOL, CARLISLE, PENNSYLVANIA



A magazine issued in the interest
of the Native American
by Carlisle



The Red Man



M. FRIEDMAN, Editor.

VOLUME 4

JUNE, 1912

NUMBER 10

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PUBLISHED BY U. S. INDIAN SCHOOL, CARLISLE, PA.

Entered as second-class matter. Ten numbers each year. One dollar per year. Printed by Indians of many tribes under the instruction of Arthur G. Brown. Art work and Indian designs under the direction of Angel DeCora and William Lone Star.



THE RED MAN



Sanitary Homes for Indians:

By Edgar B. Meritt, Law Clerk, Indian Bureau.

THE solution of the Indian Problem must have as one of its objective initial measures the purification and resultant civilization of the home and the family. We are fast beginning to realize that tribal legislation is not a panacea for Indian primitiveness, and with that knowledge attention is being focused on the individual. The Indian home must be reached, but first of all the Indians should have a home to reach. The latest figures show that 7,977 Indian families have no homes but live in teepees, mud lodges, or hogans with dirt floors, bad ventilation and disheartening conditions of sanitation. Mr. Meritt has made a deep study of this whole subject and makes some very important recommendations for relief. His article will create wide and earnest discussion which will result in improving conditions. Some very valuable and suggestive plans which were drawn especially to illustrate this article are presented, which every Indian official and every prospective Indian home builder will find an important aid. If this discussion leads to a crystallization of action on the subject the goal of Indian citizenship will be nearer attainment.—THE EDITOR.



NOTWITHSTANDING the fact that the Federal Government has appropriated during the last century several hundred millions of dollars for the support and civilization of the Indians of this country, there are to-day thousands of Indians who are wards of the Government living from four to eight to the family in one-room shacks, cabins, wickiups, or tents, some of them on dirt floors, and under the most revolting, unsanitary conditions—conditions that must of necessity cause the propagation and transmission of most dangerous diseases, such as tuberculosis and trachoma, not only to each member of the Indian family, but to other Indians of the immediate vicinity, as well as the whites with whom they come in contact.

A large number of the Indians living under these deplorable conditions have been allotted valuable lands, ranging from 80 to 320 acres to each Indian. In my judgment, one of the strongest indictments against the efficiency of Indian administration of the past is the fact that Indian families owning anywhere from four hundred to one thousand acres of valuable land, are permitted to live in unsanitary and crowded conditions in one-room huts that are nothing less than disease breeders.

I know of no field in the Indian Service that offers better opportunities for successful work—work that will accomplish great good for the Indians and that will be lasting in its effects—than the building of sanitary homes to take the place of the disease-breeding hovels now existing on practically all Indian reservations, and the teaching of the Indians to live wholesome, sanitary lives in their new homes.

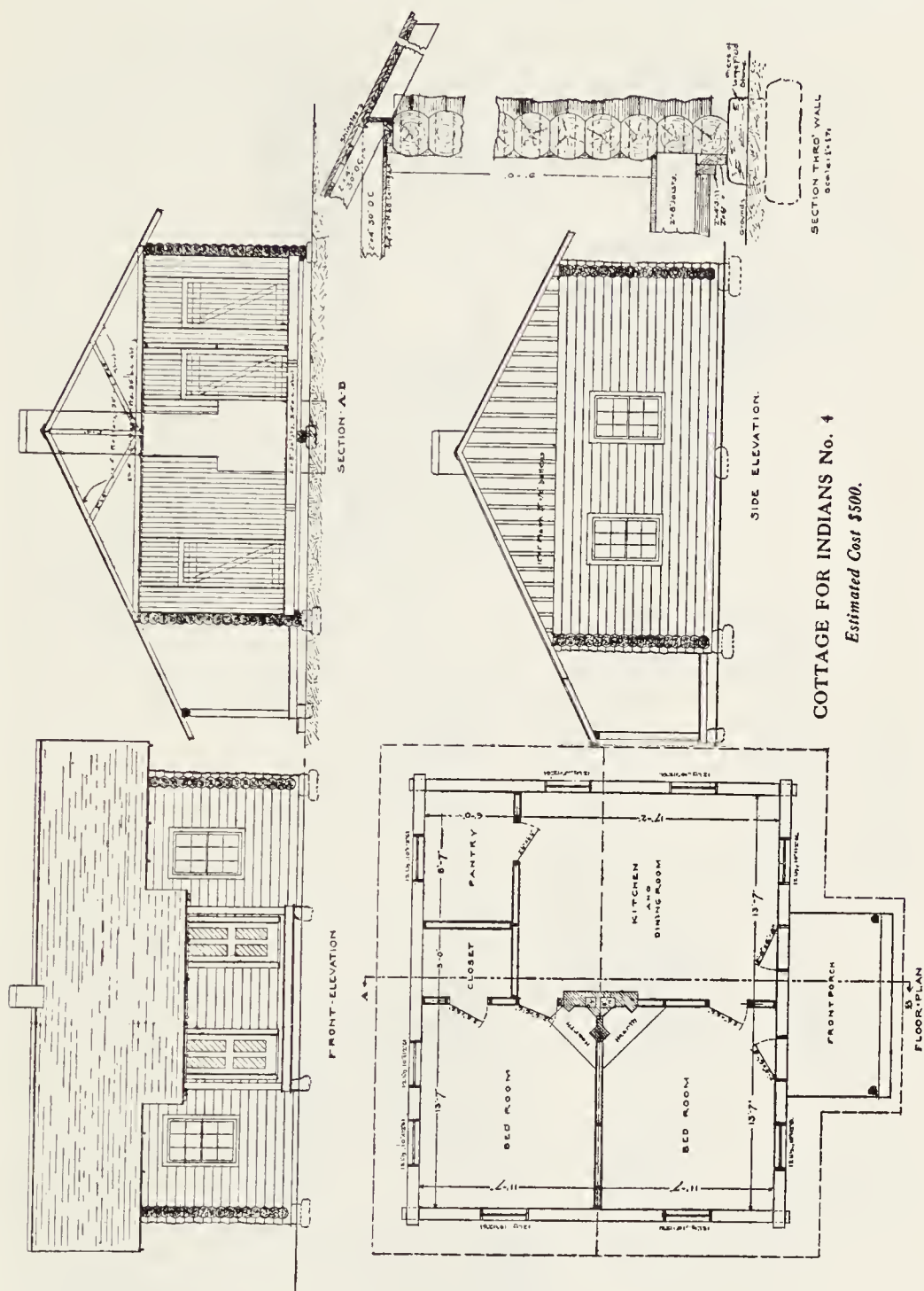
I am not unmindful of the fact that during the last few years, especially under the present administration, greater efforts have been made by the increased and more thoroughly organized medical force, to improve the health conditions of the Indians so far as the limited appropriations provided by Congress for that work would permit.

However, it must be apparent to those familiar with conditions on Indian reservations as they now exist, notwithstanding recent improvements, that there is urgent necessity of a more thorough and vigorous campaign for improved health and housing conditions among Indians.

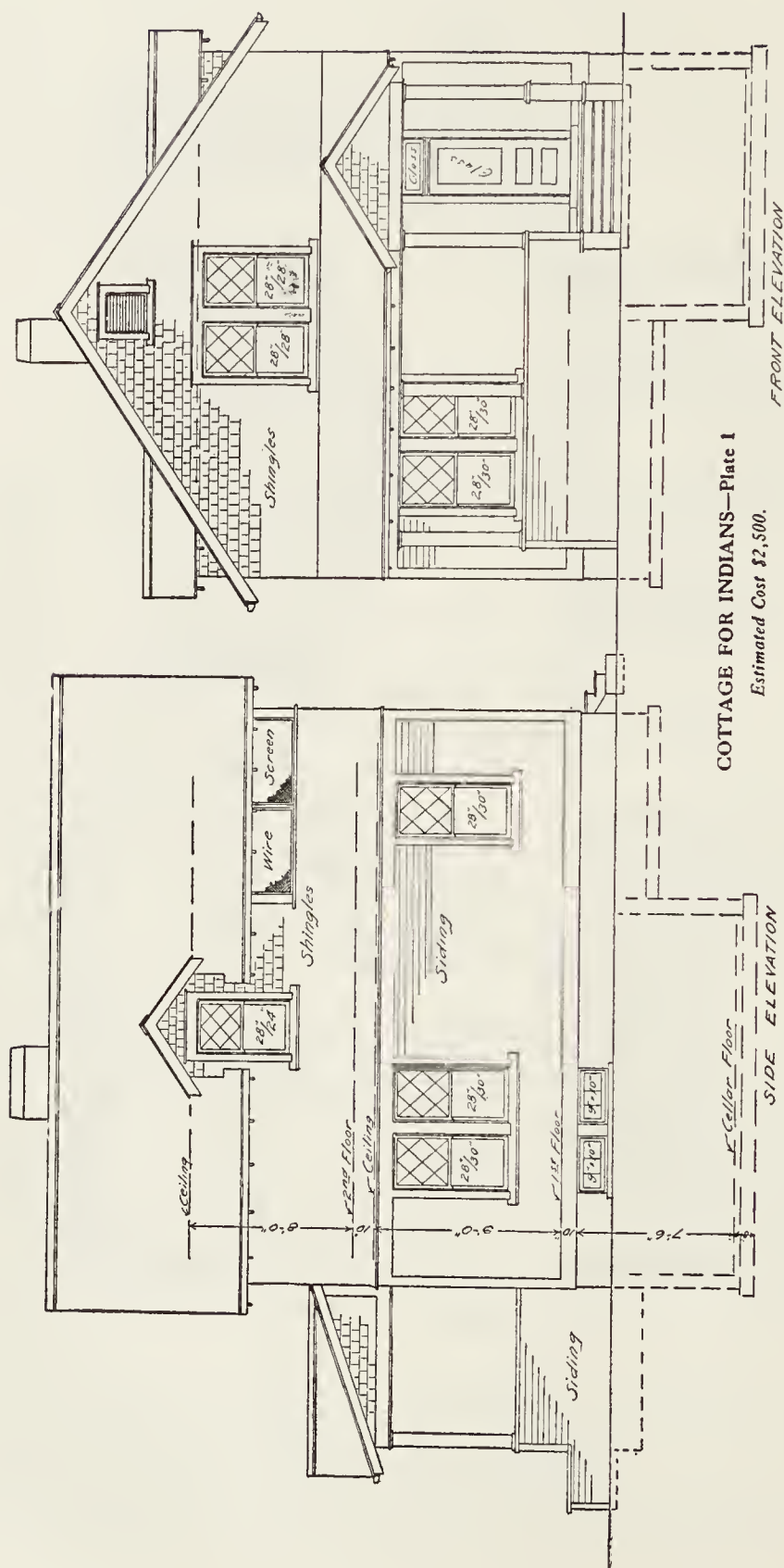
Because of recent publicity regarding the unfortunate condition of certain Chippewa Indians, and the serious possibility and probability of the spreading of trachoma to white communities if this dreadful disease is not more thoroughly controlled, I believe it is probable that Congress can be prevailed upon in the near future to increase largely the appropriation for the Indian medical service so that there can be money available for a thorough clean-up of the unfortunate health and sanitary conditions now existing on Indian reservations.

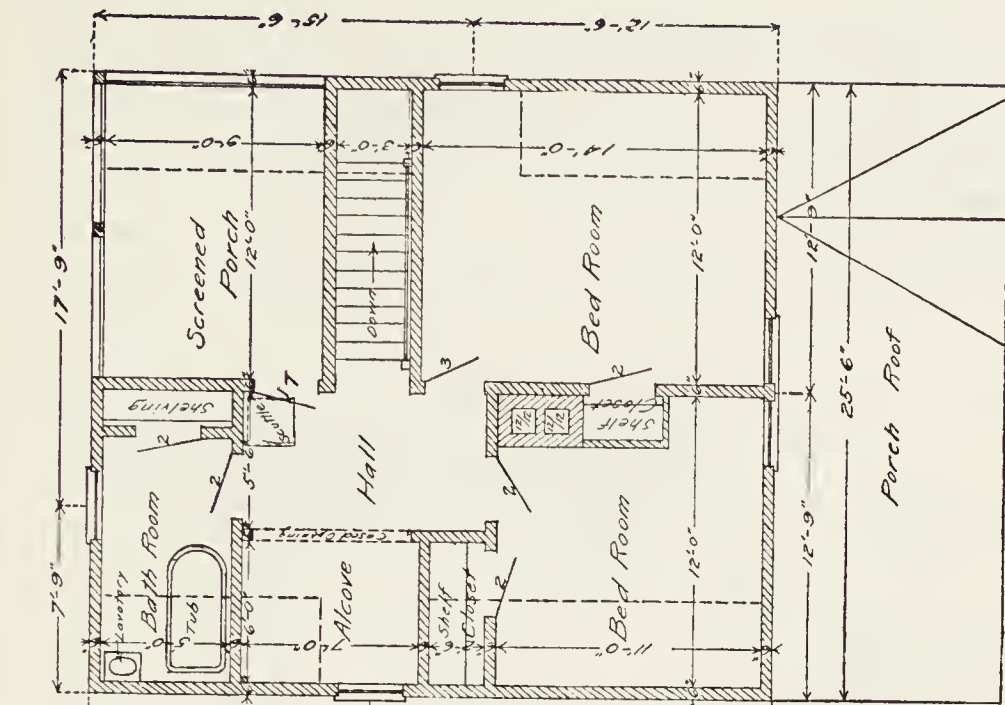
In this connection, I might suggest that for the next few years there should be available an increased annual appropriation for health work among Indians, of not less than \$200,000.

I am also aware that on a few of the reservations there has been recently considerable activity in the building of homes which are a cred-

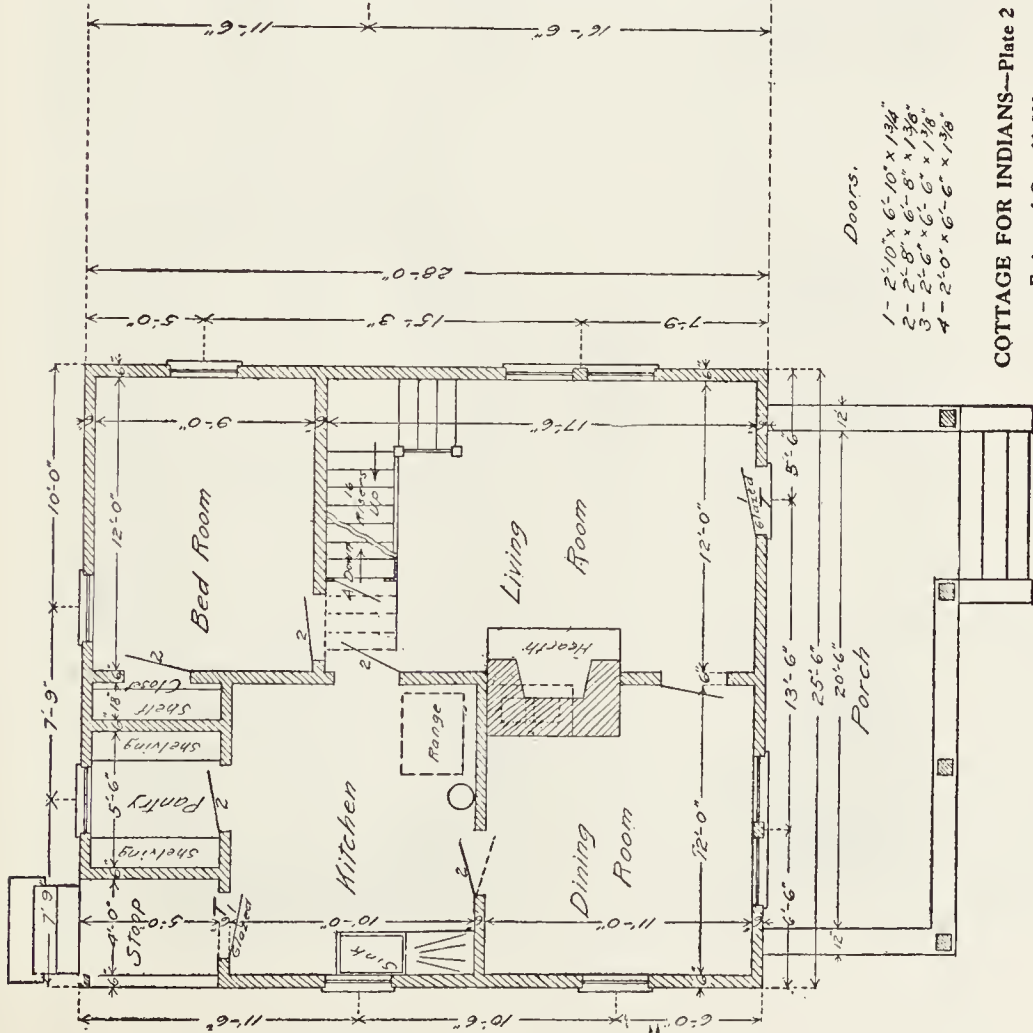


COTTAGE FOR INDIANS No. 4





SECOND FLOOR PLAN



FIRST FLOOR PLAN

Doors.

- 1-2'-10" x 6'-10" x 1 3/4"
- 2-2'-8" x 6'-8" x 1 3/8"
- 3-2'-6" x 6'-6" x 1 3/8"
- 4-2'-0" x 6'-6" x 1 3/8"

COTTAGE FOR INDIANS--Plate 2

Estimated Cost \$2,500.

ities now tell us that environment has more to do with the development of the individual, the development of his mind and character, than heredity. If this be true, what an awful inheritance and what a heavy load on the upward climb to a higher civilization must be the portion of the little Indian children born and reared among the surroundings and conditions found in some of the alleged Indian homes.

We hear a great deal these days about conservation—conservation of timber, coal, water power and reservoir sites and other natural resources—in all of which I am a strong believer. But what a splendid opportunity for the conservation of human life—the lives of little Indian children, as well as the lives of their fathers and mothers—in a vigorous campaign for better housing conditions among Indians that will produce actual results.

One of the unfortunate features of our present Indian school system is the fact that after training and educating Indian boys and girls at non-reservation schools, where they are surrounded by, and become accustomed to modern conditions of civilized life, and after graduation, it becomes necessary to return them to the frequently repugnant environment and revolting conditions of the home life of some of their parents on the Indian reservations.

I know that it requires money to build homes, but on a large number of the reservations it does not require as much money as one might think necessary for that purpose. Most of the reservations have an abundant timber supply, and on some there are Government sawmills, equipped to produce the material for Indian homes at nominal cost.

The Indians of the country have to their credit about eight million dollars of individual Indian moneys, and there is deposited in the United States Treasury nearly fifty million dollars of treaty and trust funds which could be segregated and made available to certain classes of Indians under the provisions of the Act of March 2, 1907 (34 Stat. L., 1221). I know of no better use that could be made of this money than improving the homes of Indians and making them sanitary and wholesome.

On all allotted reservations the Indians have valuable lands that are not cultivated by the allottees, and nearly every Indian family has one or more inherited allotments that could be sold. Why not urge the Indians more strongly than ever before to sell their inherited allotments and part of their surplus lands to white farmers and

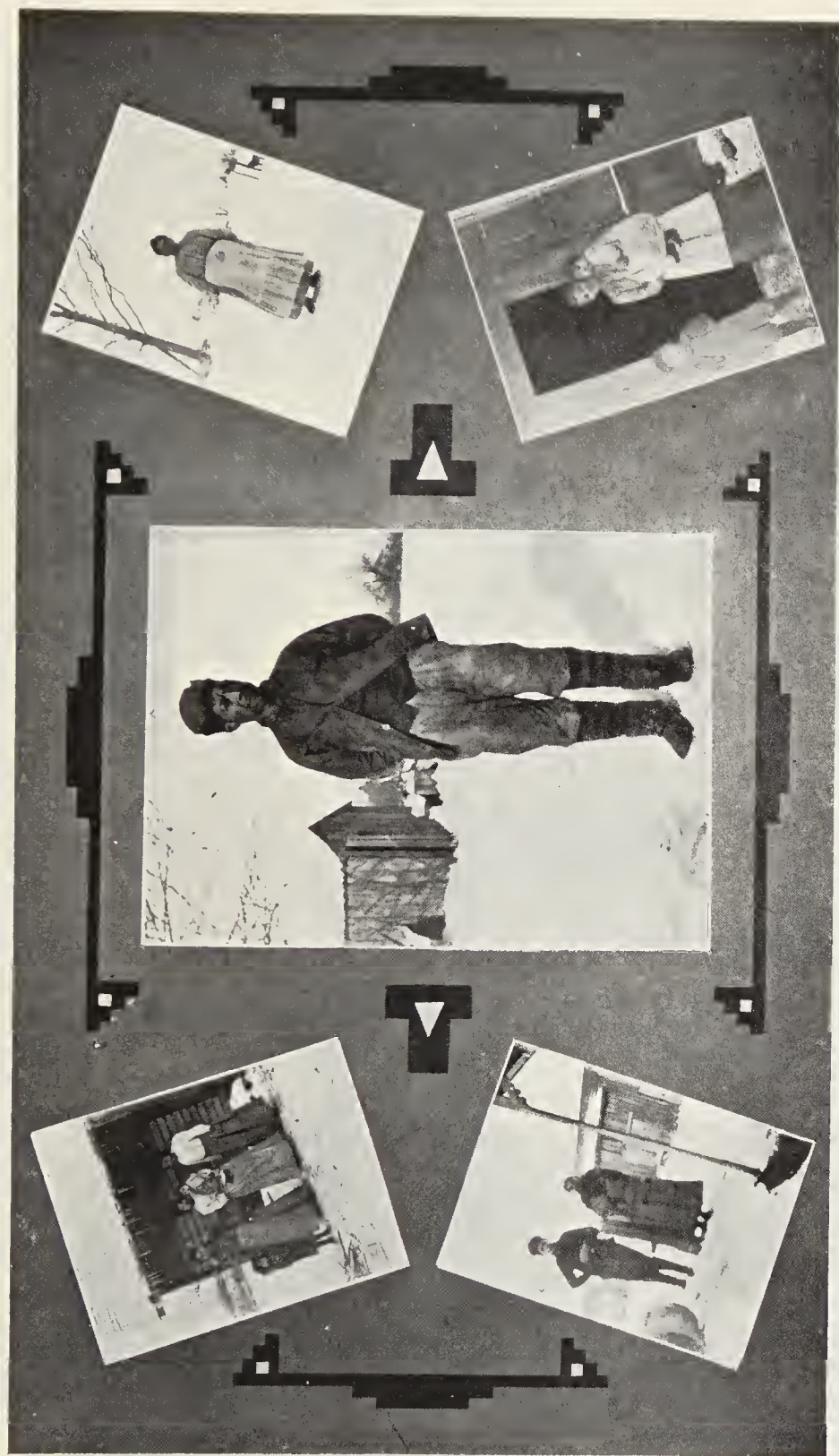
use the proceeds to construct modern homes to take the places of the disease-breeding shacks now so common on Indian reservations? The homes and farms of the white farmers would be models for the Indians. Besides, these farmers would establish free schools, build roads and churches and bring other civilizing agencies to bear on the community that would not only result in elevating the Indian to a higher social status, but would greatly increase the value of his property.

By improving the homes of the Indians we will not only improve their health and morals, but their industrial condition as well, and when all the able-bodied Indians learn to work with their hands and brains and have the inclination to work, and do actually work, then will the Indian question be solved. If by some psychological process there could be impressed on the minds of the Indians of this country the necessity and the great benefit, morally, and physically, of labor, and the absurdity of owning valuable agricultural lands without farming those lands or without getting any benefit from them, the further need of the Indian Bureau would not be very great.

In order that improved industrial conditions may be brought about, I am strongly in favor of a very large reimbursable appropriation, so that every worthy Indian allottee may have seed for planting and adequate farming implements with which to begin in dead earnest farming operations on his allotment. A large appropriation of this character available for a number of years would make the Indians independent industrially, and would result eventually in large savings of gratuity appropriations by the Government.

I might add that Commissioner Valentine is heartily in favor of an earnest and a vigorous campaign for better homes for Indians, and he has directed that there be prepared blue-prints of model Indian homes ranging in size and price to meet the various needs and conditions of Indians on the different reservations. As soon as these blue-prints can be prepared they will be supplied to the superintendents.

The campaign for improved housing conditions among Indians is largely up to the superintendents. The Indian Office will be very glad to cooperate in every way possible in this work. This movement could and should accomplish practical results for the benefit of the Indians.



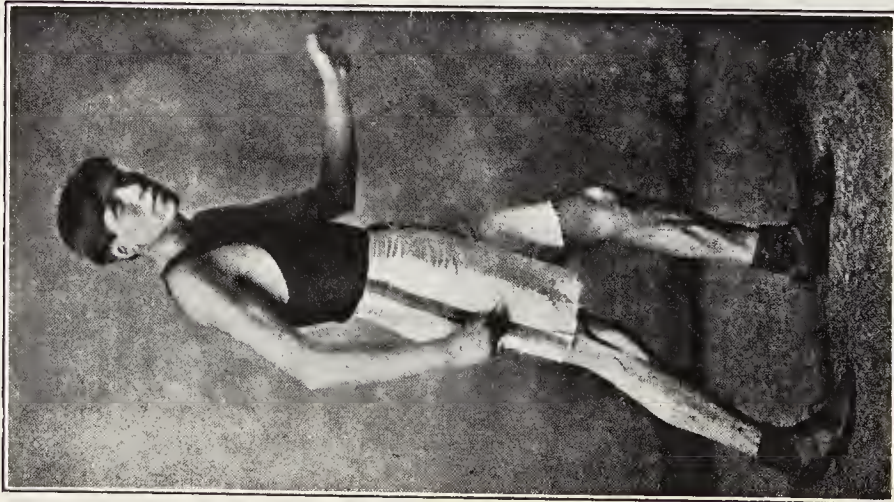
THE CLAIM OF THE NEW YORK CAYUGAS AGAINST THE STATE OF NEW YORK

SOME PHOTOGRAPHS TAKEN ON THE CATTARAUGUS RESERVATION IN NEW YORK, SHOWING SOMETHING OF THE CRUDE CONDITIONS UNDER WHICH THEY LIVE.
MR. VAN VOORHIS MAKES OUT A GOOD CASE FOR THESE INDIANS WHICH SHOULD HAVE THE CAREFUL ATTENTION OF ALL RIGHT-THINKING PEOPLE.

LOUIS TEWANIMA

MARATHON RUNNER

He is a full-blood Hopi Indian who came to Carlisle five years ago unable to speak English, with long hair and opposed to education. He is now one of the most studious and progressive students in the school. He is considered by experts as America's greatest long-distance runner and will represent the United States in the Olympic Games.

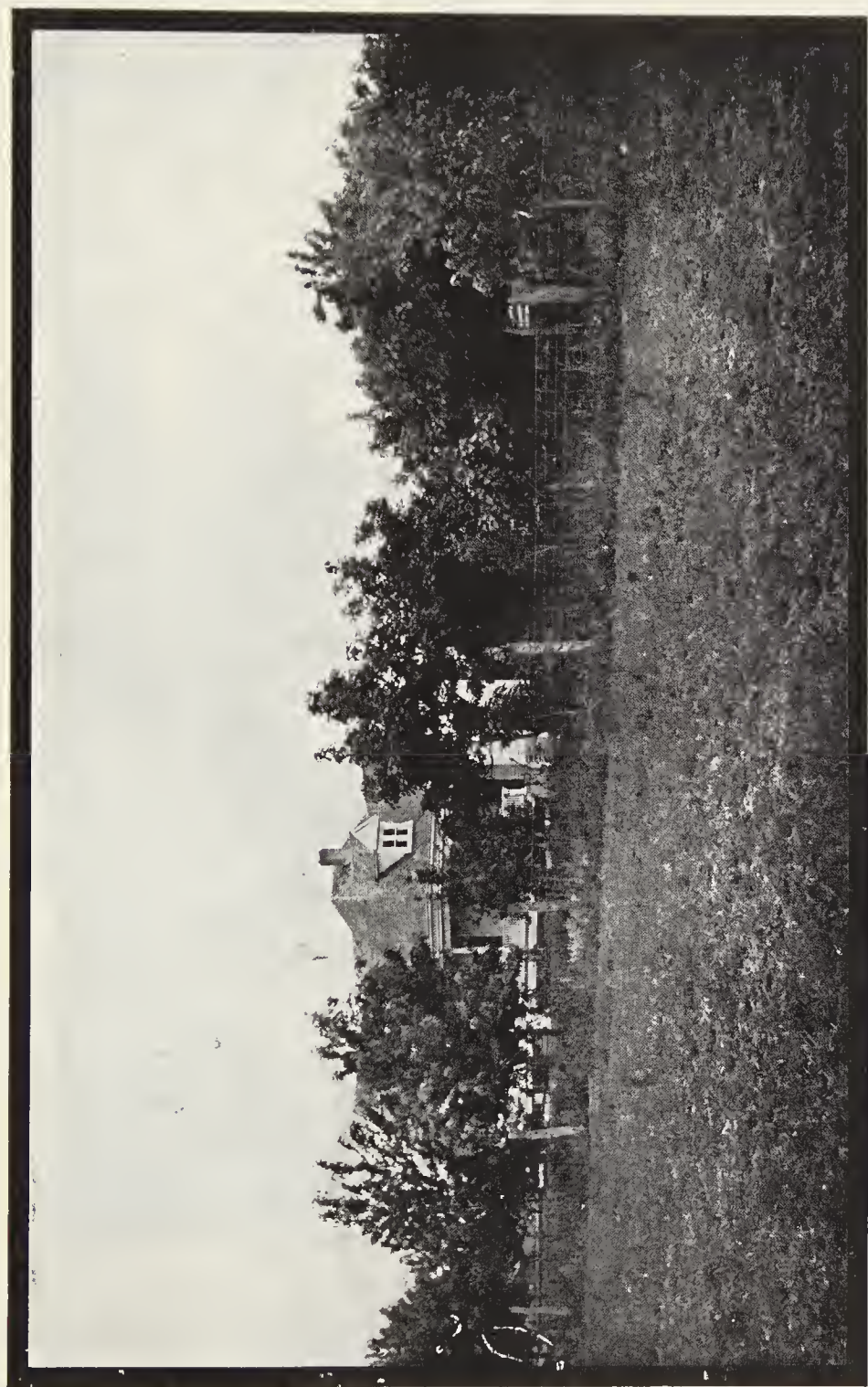


JAMES THORPE

ALL-ROUND ATHLETE

Thorpe is a student of the Carlisle Indian School and last year was selected for the All-American football team. He has been selected to represent the United States in six events in the Olympic Games in Sweden, and is considered as a good candidate for honors for the all-round world's championship as an athlete.





HOME OF WILLIAM HAZLETT, CARLISLE '95. FORT COBB, OKLAHOMA



1. HOME OF WILLIAM PETOSKEY, A RETURNED STUDENT, AT PETOSKEY, MICH.—HE IS A CHIPPEWA, A MINISTER AND AN INFLUENTIAL MAN AMONG HIS PEOPLE.
2. HOME OF WILLIAM WHITE, A DIGGER INDIAN. EDUCATED AT CARLSLE, AS WAS HIS WIFE.—HE IS A VERY SUCCESSFUL BUSINESS MAN.



The Claim of the New York Cayugas Against the State of New York:

By Charles Van Voorhis.



THIS claim is for profits realized by the State in the purchase and sale of Cayuga lands. It has its foundation in principles of natural justice and equity. It is the claim of an Indian tribe against a sovereign State, a direct appeal to the State to right and remedy a wrong perpetrated by it on the Cayugas, and by which it made large profits to itself in its land deals with them. Because of the status of the Indians there is no legal forum before which they can prosecute this claim. Our courts are not open to them as a matter of right. The Indians cannot enter them, even to redress a private wrong without a special grant of jurisdiction by the legislative authority. The status of the Indian was clearly expressed long ago by Horatio Seymour, who said, "Every human being born upon our continent or who comes here from any quarter of the world, whether savage or civilized, can go to our courts for protection, except those who belong to the tribes who once owned this country,—the cannibal from the islands of the Pacific, the worst criminals from Europe, Asia or Africa can appeal to the laws and courts for their rights of person and property, all save our native Indians, who, above all, should be protected from wrong." The Indian tribes of New York are and have always been treated as dependent, political communi-

ties, in a state of pupillage and under the paramount sovereignty, dominion and protection of the United States. The Courts of New York have often declared that the relation existing between the Indian tribes residing therein and the State was analogous to that of ward and guardian. "Their inability and utter incapacity to deal with the superior knowledge and sagacity of the whites is a recognized fact in our policy, and they have constantly occupied toward the government the same relation of pupillage and subjection that children and wards occupy towards their parents and guardians." (16 N. Y. Rep. 212.)

In the first constitution of the State a provision was inserted and has since been continued that no purchase or contract for the sale of lands in this State by or with the Indians should be valid unless made under the authority and with the consent of the legislature, thus prohibiting, in so far as the State could prohibit, the Indians from selling their lands without the approval of the State.

The evident purpose of this constitutional provision was to protect the Indians in the ownership of their lands, or in the event of a sale to see that they were fairly dealt with. It was well meant, but soon forgotten or disregarded.

In this article we shall show how the State of New York acquired all of the lands of the Cayugas for a fraction of their real value, instead of dealing fairly with them as their dependence and weakness and utter ignorance of money value required; and when the lands were ceded by the Indians, sold them at a large profit.

At the close of the Revolutionary War the Six Nations of Indians, known as the League of Iroquois, were the absolute landed proprietors and in the possession of that part of the State west of the property line as defined and fixed by the treaty made between the British Crown and the League of Iroquois in 1768. This treaty was negotiated on behalf of the King by Sir William Johnson, and by its terms, in consideration of 10460 lbs. sterling paid to them, the Six Nations granted the lands lying east of the property line to the British Crown, and the British Crown recognized the Six Nations to be the true and absolute proprietors of the land lying west of the property line, a line fixed by natural boundaries and extending across the State from a point a few miles west of the present city of Rome. The State of New York recognized the possession and ownership of the lands west of the property line to be in the Six Nations, at a conference held between Governor Clinton and the Six

Nations in September, 1784. In that year the State Senate requested the Governor "to direct the Surveyor General to run a marked line, commonly called the line of property as established in 1768 between the Indians of the Six Nations and the Crown of Great Britain, so far as the same relates to the State." The United States expressly recognized the Indians' ownership in the treaties to which we shall later refer.

Of these lands of the Six Nations the Cayugas were the owners of the section lying between the Onondagas and the Senecas extending across the State from about Onondaga Lake on the east to west of Seneca Lake. Their ownership, title, and possession were undisputed. These lands were exceedingly rich and fertile and well watered with lakes and streams.

At the close of the war, Indian outbreaks were threatening, and the United States was desirous of making peace and friendship with the Six Nations to thwart and prevent outbreaks on the border and in the West, instigated by the enemy in the late war. The Six Nations were a powerful factor in the threatened outbreak, and were constantly being urged to join in the uprising. Red Jacket, Corn Planter, Fish Carrier and other noted Iroquois Chiefs were the friends of Washington; and it was largely through their efforts and influence that the Federal treaties with the Six Nations were made and friendship and alliance with the United States thoroughly established. The first treaty made by the United States with the Six Nations was made on the 22nd day of Oct., 1784, at Fort Stanwix. By this treaty the Six Nations ceded to the United States their lands in the Ohio country, and the United States guaranteed that the Six Nations should be secure in the peaceful possession of the lands they inhabited east of the lands ceded by the treaty to the United States, excepting a reservation of six miles square around the Fort of Oswego. Later, and by the treaty of Fort Harmar made between the United States and the Six Nations on the 9th day of January, 1789, the stipulations of the treaty of Fort Stanwix were renewed and confirmed, and the United States expressly relinquished and quit-claimed to the Six Nations the lands described therein as possessed and inhabited by the Six Nations. The population of the State was increasing very rapidly. Whites, without right, were encroaching and squatting on Indian lands. The State was anxious to acquire Indian lands for the purpose of satisfying the demands of settlers and the claims of its soldiers for bounty lands.

It was with these conditions existing and with this end in view, that the State appointed commissioners to negotiate with the Indians for the purpose of acquiring land. These commissioners invited the chiefs of the Indians to meet them in Albany to enter upon negotiations for the sale of Indian land. The lands of other tribes were desired and acquired, but we shall not go into those transactions, except to state that other tribes were either more zealous for their own protection or else the State protected them in the possession and ownership of sufficient land for their purposes; and that in several instances the State has made good to various tribes of Indians profits realized by it in the purchase and sale of their lands.

The negotiations with the Cayugas resulted in a treaty made on the 20th day of February, 1789, by which the Cayugas ceded all of their lands to the State, except a reservation of 100 miles square, exclusive of waters and surrounding Cayuga Lake; the peaceful enjoyment and possession of this reservation the State granted to the Cayugas and their posterity forever, and agreed to protect the Cayugas against intrusion of whites on this reserved land. For this cession of lands the State of New York made a payment of \$2625, and agreed to pay the Cayugas and their posterity \$500 annually forever. The exact amount of land ceded by this treaty is not known, as there does not seem to be any record of survey, and the lands are not described in the treaty by definite bounds, but it is known that they were of vast extent and contained at least 1,000,000 acres. The price paid for these lands, as fair and fertile as any within the State, based upon the annuity of \$500, amounted to a little more than a cent per acre. Part of these lands the State granted to its soldiers in fulfillment of bounty lands promised, and the remainder it sold. Of the sale or grants of these lands by the State it is impossible to find any definite or satisfactory records, showing the price received by the State. It is a matter of common knowledge, however, that within a very short time this land was occupied by whites under patents from the State. After this treaty the Cayugas withdrew to the reserved lands. The population of the State continued to increase rapidly. In violation of the terms of the treaty, whites were settling upon reserved Indian lands. Differences were arising between the whites and the Indians, arising out of this intrusion by the whites on Indian lands, and demands were made upon the Indians that they sell their remaining lands. The Indians, in 1790, carried their grievances and

complaints to President Washington. In his reply to them he stated: "I am not uninformed that the Six Nations have been led into some difficulties with respect to the sale of their lands since the peace, but I must inform you that these difficulties arose before the present Government of the United States was established, when the separate states and individuals under their authority undertook to treat with the Indians respecting the sale of their lands, but the case is now entirely altered. The General Government only has the power to treat with the Indians, and any treaty formed and held without its authority will not be binding. Here, then, is the security for the remainder of your lands. No State nor person can purchase your lands unless at some public treaty held under the authority of the United States. The General Government will never consent to your being defrauded, and it will protect you in all your just rights. Hear well, that it be heard by every person in your nation, that the President of the United States says that the General Government considers itself bound to protect you in all of the lands secured to you by the Treaty of Fort Stanwix on the 22nd day of October, 1784, excepting such parts as you may have since fairly sold to persons properly authorized to purchase of you. * * * * That you possess the right to sell and the right of refusing to sell your lands; therefore the sale of your lands in the future will depend entirely upon yourselves, but that when you may find it to your interests to sell any parts of your lands the United States must be present by their agent and will be your security that you shall not be defrauded in the bargain you may make." (American State Papers, Indian Affairs, Vol. 1.)

On the 21st day of January, 1795, another treaty was made with the Six Nations by the United States. It was of the same tenor as the two former treaties. The United States acknowledged the lands reserved to the Cayugas in the treaty with the State to be their lands, and declares: "It will not disturb them in the free use and enjoyment thereof, and they shall remain theirs until they choose to sell them to the people of the United States, who have the right to purchase." Despite this treaty and the former treaties with the United States and the Federal Intercourse Act, which prohibited the purchase of Indian lands by any person or State without the approval of the United States, the State of New York on July 27th, 1795, negotiated without Federal approval, a treaty with the Cayugas, by which it obtained all the lands reserved to the Cayugas by the for-

mer treaty with the State, except two small reservations, one of two miles square and the other of one mile square. For these lands the State agreed to pay an annuity of \$1800 a year to the Cayugas and their posterity forever, making with the annuity of the former treaty an annuity of \$2300. The lands ceded by this treaty amounted to 60,000 acres. Upon the basis of the annuity of \$1800 the State acquired these lands for 50 cents an acre. This treaty was negotiated by authority of an act of the legislature entitled "An Act for the Better Support of the Indians." Its object set forth in the preamble was "to render the lands more productive to said tribes" and by one of its sections "to preserve the confidence of the Indians in the justice of the State." These well-sounding expressions of good intent and honest purpose were but a cloak to cover the fraud about to be committed. The act fixed the price at which the lands might be purchased by the State at an annuity of 6% on the sum of 50 cents an acre. The Indians were without knowledge of the English language, they could not read, they were children as far as business went, and they had no notion of the value of money, —all they knew was that the State had always represented that in any sale of their lands such sale would be for their sole benefit. It is interesting and of importance to note that this act of the legislature was vetoed by Governor Clinton and his counsel of revision, because it contemplated a fraud on the Indians in that the sale of their lands would not be for their sole benefit, as the Governor had always assured them, for they would receive but one-quarter of the proceeds of the sale and the State three-quarters. Nevertheless, and with shame to the State, the act was passed over the Governor's veto.

The State at once surveyed and plotted these lands, and within sixteen months from the date of the treaty had sold them, with a profit of \$247,909.33. The lands were sold at public sale in the city of Albany, which lasted but a week. The profit to the State is not disputed. It appears from its own records of the sale. In 1807 the State acquired the remaining Cayuga lands, amounting to 3200 acres, which it sold at a profit of \$10,000.

It is thus seen that the State made these large profits, not by reason of the advance in price of the lands after it acquired them, but with that fixed notion in mind, at least when it acquired the lands under the treaty of 1795. It is for an accounting of these profits that this claim is made. There rests on the State a moral obligation to

do justice, even at this late day. The claim cannot grow stale, for it is a public claim. It has been prosecuted by the Cayugas in various ways and at various times, and its merit has always been recognized by committees of investigation; still the State has neglected to act to effect a settlement. The age of the claim is due to the State's tardiness. The Cayuga Nation of New York has maintained its ancient form of tribal government, and to-day is governed by Chiefs elected by the people.

There are at present 186 Cayugas. They mostly reside with their brethren, the Senecas, on their reservations. About the time of the close of the Revolutionary War a large number of the Cayugas went with the Mohawks and others of the Six Nations to Canada and put themselves under the allegiance and protection of Great Britain, and are now cared for by that Government. In the War of 1812, the Canadian Cayugas espoused the cause of England. The New York Cayugas were loyal to the United States and in its behalf took up the hatchet against their own brethren. When the Government was trying to move the Indians to the West a number of Cayugas went. Fever and disease carried off many. Others returned to New York, and there are now in the West about ninety Cayugas, but they have coalesced with the western Senecas, have taken allotment of land under the Federal Allotment Act and have become United States citizens. Under an arrangement made between the western and the New York Cayugas about 1871, the western Cayugas receive approximately \$900.00 of the \$2300 annuity paid by the State. As early as 1849 the New York Cayugas had made claim and demand of the State for these profits. Favorable reports were made on the claim, but the State was slow and the friends of the Indians tired and nothing resulted.

In 1861 they again presented their claim. It was favorably reported upon by the Senate Committee on Indian Affairs, the Committee saying in its report: "To save from extinction a once powerful nation would be an act worthy our State, were there no moral or equitable obligations to pay a single dollar; with how much more alacrity, then, should the prayer of the petitioner be granted, when every consideration of justice, equity and fair dealing unites in its favor?" This Committee reported a bill, directing the Comptroller to place to the credit of the Cayuga Nation of Indians residing in the State, such sum of money as has been received by the State from the sale of the Cayuga reservations, deducting therefrom the amount

paid to the Indians therefor and the expenses of the survey and sales. The matter went no further, owing undoubtedly to the disturbed condition of affairs due to the Civil War. It was not long after that the Canadian Cayugas made claim for a large part of the Cayuga annuity and for arrears therein and for these profits. This claim of the Canadian Cayugas was pressed until within a few years. The New York Cayugas opposed the Canadian claim, and that undoubtedly accounts for the failure to press its own claim. The State refused to recognize the claim of the Canadian Cayugas, on the ground that they had withdrawn from the State, had made allegiance to Great Britain and taken up arms against the United States in the War of 1812.

When the claim of the Canadian Cayugas seemed to be out of the way, the New York Cayugas again made demand of the State for an accounting of these profits. Progress was slow. History of Indian transactions was dim in the minds of the State officials, present matters of state policy were pressing, but with perseverance by the Indians the claim received the attention of the Legislature, which directed the Land Board of the State to investigate the claim and report to the Legislature with its recommendation. Such investigation was had, and the Land Board reported to the Legislature that a bill be passed authorizing a settlement of the claim. The Legislature of 1909 passed a bill, authorizing the Land Board to adjust a settlement of the claim in a sum not to exceed \$247,609.33 (the amount of the profits realized by the State from the lands ceded by the treaty of 1793) and to enter into an arrangement with the Cayugas to pay an annuity on the amount of settlement. This bill received the approval of the Governor and became a law. Under its powers the Land Board negotiated a settlement of the claim satisfactory to it and the Cayugas, subject to the approval of the Governor, which was requisite to complete any settlement reached by the Land Board. When the agreement of settlement was submitted to him for his approval, the then Governor (Hughes) called upon the then Attorney General (O'Malley) for an opinion on the whole matter. The Attorney General, who as a member of the Land Board had participated in the negotiations with the Cayugas and had signed the agreement of settlement reached, reported in response to the Governor's request, that the claim had no basis as a legal claim, that the Cayugas held their lands as a benefaction and that they were hostile in the War of the Revolution. The Governor, thereupon, in view of that

report, transmitted the matter to the Land Board, without comment or criticism other than to call attention to the report of the Attorney General.

The matter then slumbered in the Land Board with an occasional hearing, but with nothing accomplished towards a settlement, when the administration of the State changed as a result of the election of 1910. The new Land Board heard the claim, and cavalierly and promptly refused to entertain any negotiation looking towards a settlement on the general ground that there was nothing to settle, and thus upholding the State in its ancient transactions with the Cayugas. The Cayugas were advised that the act of the Legislature authorizing the Land Board to adjust the claim was mandatory. The Legislature had caused an investigation of the claim, and, after a favorable report of its investigators had authorized its settlement. There seemed nothing left for the Cayugas but to join with them a citizen of the State who could invoke the courts to compel the Land Board by mandamus to make a reasonable and honest effort to negotiate a settlement of the claim. Application for such writ was accordingly made to the Supreme Court of the State of New York, but the special term held that the act was permissive only, and refused to issue the writ. An appeal has been taken to the Appellate Division of the Supreme Court. If the result of the appeal denies the relief of mandamus, nothing remains to the Cayugas but to appeal again to the legislative department, and urge the claim with the fortitude and patience so characteristic of the American Indian, trusting that justice will ultimately be done them. Their friends are few, so the justice of the cause must be their most ardent champion. There is perhaps one other means of obtaining relief, and that is to call upon the United States as their protector and guardian, to make good its guarantees in the treaties with them, and the pledges of President Washington, that it would not permit them to be defrauded in the sale of their lands.

The Cayugas are without lands, without an abiding place, except by the generosity of their Seneca brethren. When they parted with their lands, the Senecas invited them to rest a while with them. They have been there since, because they have had no place to go or means to go with. They are extremely poor and actually suffer for the want of shelter and food. Their condition was made known to the Land Board of the State by a special agent appointed by it to ascertain their present condition and needs. The Cayugas are

the only tribe of New York Indians without lands. They receive nothing but the State annuity, amounting to about \$7.00 apiece and a few yards of sheeting from the Federal Government. To their credit it may be said that not a single Cayuga lies buried in a pauper's grave, nor is a single one an inmate of a white man's poorhouse, not, however, because their condition as a whole is not distressing and their poverty extreme, but because of the community of fellowship which makes those more able care for the old, the sick and the young as far as is within their power. How much better and more sensible for the State to do justice to the Cayugas, than to spend a large sum of money in monuments commemorative of the boundaries of the State, which were preserved by the loyalty of the Iroquois to England and the Colonies. How much more sensible and wise to redress the wrong of the Cayugas, to do something worth while for these living human beings, than to spend the people's money in gathering Indian relics for State museums? In such a way New York could blot out this stain upon her fair name, and in fact "preserve the confidence of the Indians in the justice of the State" under pretense of which the State unfairly obtained their lands. Settlements under similiar claims have been made by the State with other Indian tribes. Why should there be hesitation and delay and refusal in the case of the Cayugas?



The Legal Status of the Indian:

*By Arthur C. Parker.**



HAT is an Indian? The very essence of the Indian problem lies in the fact that in its legal sense this question has never been answered.

It does not satisfy the critical thinker to say that the Indian is "a perpetual inhabitant with diminutive rights" or to call him a "domestic subject." In the enlightened America of to-day it is inconsistent to designate native-born American men and women as merely perpetual inhabitants, besides, what does the term really mean? It is incompatible to create such a class as "domestic subjects" and give them only "diminutive rights." That such legal terms should be used implies either some basic error or the blind following of precedents no longer operative, or both. By nature and by virtue of ancestry the Indian is a man free born; but, even so, we have not generally admitted him to the rights of such, for we say that he is not a citizen. Neither is he an alien nor a foreigner.

The writer assumes that it is self-evident that the Indian is a man; that he is a free-born American; that he possesses the right to expect every advantage and every form of protection that Americans in America are guaranteed. The writer, with every thoughtful student of human development, believes that the Indian possesses every ability and capacity for development and that he is capable of any attainment possible for men, providing his environment is made normal. This postulates that the Indian is equal in inherent capacity and therefore not an inferior. Many mistakes and much misery have been produced by dogmatically asserting the contrary.

Hampered by a false environment and artificial social conditions thought necessary to restrain him, the Indian has found it difficult to develop along normal lines. The education, civilization, and incentive came from without and not from within. It was a gift and not a growth. When the contrary was occasionally true, the Indian's social and legal position prevented his highest success. That some Indians attained great distinction as leaders in the white world proves the virility of the race and demonstrates its capacity. The Indian is a capable, useful American when he is permitted to be.

There can be little doubt that the majority of Americans desire justice and progress for the Indian. Americans as a rule believe in

*Mr. Parker is State Archæologist of New York and has recently been elected to the important position of Secretary-Treasurer of the Society of American Indians.

fair play. As the law now stands, this is now difficult to give the Indian. An uncertain and undetermined status makes it possible for dishonest interests to prey upon the Indian so affected. There has often been the lack of fair play and often no redress. The law blocks the way. A great change must come. There must be a new beginning. System must supplant lack of system.

To prepare for such a change it is first necessary to understand the laws that now affect the Indian. Obsolete and injurious laws must be repealed; needful laws must be enacted. The exact status of every tribe, band, or class of Indians must be determined as far as existing law affects this status. In this way a true legal basis will be found upon which to build anew. The legal position of the Indian is now so involved that with the further changes that come through allotments, the payment of claims, new contracts, through intermarriage and the changes of administration and policy matters only grow more complex. Laws made for the "blanket Indian" of two generations ago are still in force to make life miserable for the educated Indian of to-day seeking to compete in modern life. Competent men are declared incompetent, an Indian congressman is arrested for selling his own land, an Indian attorney is prevented from buying a cow with his own money, and an educated Indian leaves his children to discover that with all his education and civilization he is declared incompetent to make a will disposing of his property. These "incompetent" men, on the other hand, had been fully trusted with the legal and financial interests of their white neighbors. They were only incompetent because of obsolete Indian law. The answer to many a disparaging remark about Indian capacity and progress is to point to the legal position into which the Indian is thrust.

To remedy such a state of affairs is the object of the Carter Indian code bill (H. R. 18334, 62d Cong., 2d session). This bill was drafted by the Society of American Indians and introduced by Congressman Charles D. Carter. It provides for a new epoch in Indian affairs, and if passed will simplify the work of the Government in dealing with the Indian and give the Indian a foundation upon which he may stand securely. It will make possible a rapid transition from a lower stage to a higher one and render justice more a common matter. It will reduce the cost of administering Indian affairs and save large amounts of money both for the Government and the Indian. It will pave the way for freedom, and self-government,

and mark the passing of "ward" and "subject" and ultimately give the Indian American now possessing "diminutive rights" every right that the Nation vouchsafes to its sovereign people.

Honest friends of the Indian indorse this bill and the provisions it entails; the grafting land speculator and dishonest lawyer will oppose it.

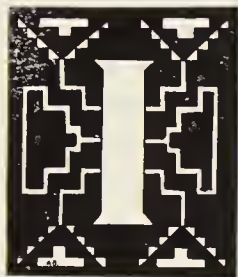
The Indian in his present condition, good and bad, is largely what white America has made him. It behooves us, therefore, to make good where we have sinned. Here is an opportunity.



Some Indians I Have Known:

Med-we-gan-on-int, the Perfect Ruler.

By J. A. Gilfillan.



IN MINNESOTA, around the great Red Lake, the largest fresh-water lake wholly within the United States next to Lake Michigan, live about 1200 Ojibways. The head chief of these was a man whose name heads this paper, and which means "He-who-is-heard-spoken-to." He was an hereditary chief, his father having been head chief before him. The Sioux had formerly dwelt at Red Lake, but about 1730, the Ojibways, having obtained fire-arms from the French to whom they were nearer, drove the Sioux out and dwelt there in their stead. The writer first knew Mid-we-gan-on-int in 1876, and from that time continuously till his death about 1898, he being then perhaps eighty-five years of age.

Physically he was a most splendid and striking-looking man, six feet five inches tall, with a magnificent chest, a large head, and straight as an arrow. Other Ojibways, in carrying their birch-bark canoes over the portages between the lakes (which they do by inverting them over their heads), think two miles about as far as they can carry one, when they find it necessary to lean it up against a tree and take a rest; but Med-we-gan-on-int told the writer that when he picked up his canoe he would not lay it down for twenty miles. Once a man came out with instruments to measure Indians for the Chicago Exposition, but when he tried them on this chief, they were

useless; they would not stretch to the size of his head and other measurements. His mental capacity and his moral make-up corresponded with his physical dimensions.

There were many famous chiefs in the Ojibway country at the great Indian village of Leech Lake and elsewhere, but Med-we-gan-on-int towered above them all in every way. He was no orator. In their councils he spoke but few words. No one ever heard him make a speech. He listened to all that was said, and when at the end of it he summed it up in a few words and told them what ought to be done, his decision was final. No chief in the Ojibway country was ever obeyed or regarded as he was.

In the many years that the writer knew him, from 1876 on, he, nor anyone else ever saw a trace of weakness or meanness in him. In all his actions and in all his ways he was noble. He never said or did anything that was vulgar or unbecoming. One always felt in his presence that he was in the presence of a great man. Someone asked a mixed-blood woman, almost white, who lived alone in Med-we-gan-on-int's village during the Civil War, her husband being in the army, if she was not afraid. "How could I be afraid" she said, "when every morning Med-we-gan-on-int rapped on the door, asked me if I wanted anything, and then closed the door and went away?"

In 1877, the writer with a party of Indian clergymen, started in canoes to the north shore of Red Lake to establish a mission there among the 400 benighted pagans at Wa-bash-ing; but the Indians would not have the mission, and, returning in the canoes in the evening a big wind storm came up and blew the party to the canoe landing of the Old Chief's village. Rev. Fred Smith, one of the Ojibway clergymen, said, "Why not pluck the fruit here where it is ripe, rather than go over there where they will not have the mission?" Looking on this as a Providential utterance, we went then and there to the chief, who at once gave his consent and went with us and selected a site for the future church. Here a log church costing \$250, but churchly in appearance, was immediately built, and one of the very first to come into it by baptism was Med-we-gan-on-int. His example was soon followed by his sons and grandsons, and by the people of his village, so that in a very few years—two or three—about 90 out of the 115 people of the village became Christians, were baptized, and the adults were confirmed by the Bishop. The reason why the remaining 25 inhabitants of the village did not do

the same, was that they were Canadian-French Roman Catholics of mixed blood, and so already members of another Communion. There were 45 communicants of the Episcopal Church in that little village, a larger number proportionately, by far, than in any other place in the United States. This was owing to the excellence of the people of the village. Med-we-gan-on-int's connections were the best Indians in the Ojibway country. When they became Christians, they had their weekly prayer and exhortatory meetings in their own houses, in which they themselves, men and women, were speakers. They had their men's guild, their women's guild, their singers, etc., and carried on the spiritual work themselves. As may be imagined, that village was transformed. Gambling and all other evils ceased. The beating of the pagan drum was no more heard; instead were Christian hymns and exhortations to one another to steadfastness in the Christian life. None of them knew a word of English. However, the young men quickly taught themselves to read their Ojibway hymn books and little prayer books. They were ministered to by two full-blood Ojibways from White Earth, brothers, Rev. John Coleman and Rev. George Smith. Rev. George Smith taught a free day school for the children in the church.

Before they had a bell, Med-we-gan-on-int acted as a bell and usually made the rounds of his village just before church time and told them it was time to go to church. Sometimes at the end of the service he would rise and say a few words to them on the excellence of the new religion compared with what they had had, saying that in his opinion the medicine men had formerly caused the deaths of many people while imagining that they were curing them, by working over them, pulling them, and allowing them no rest, neither night nor day, while they were doctoring them.

Every summer he took a vacation, therein anticipating the modern civilized man; and the summer outing that he loved most was to go on foot with a party of his braves to the Missouri River or beyond, to pay a friendly visit to the Mandans. He could not speak a word of their language nor they of his, but it was pleasure enough to be with them and watch them. The Ojibways say that these same Indians once lived in Minnesota and that they often came across their earthen houses fallen in, and when they went out to them beyond the Missouri River, lo and behold, there they were living in the same earthen houses!

Med-we-gan-on-int told me that the Mandan Indians pointed

to the dog, then to the south where the Sioux were, meaning that the Sioux were dogs. That was about the extent of the communication that passed between them, but to see them and watch their way of housekeeping was enough. Coming home, he filled his capacious lungs with the ozone of the boundless prairies and had had his vacation.

It was he, who, about the year 1870, brought to an end the age-long desolating warfare between the Ojibways and their hereditary enemies, the Dakotas or Sioux. He got the missionaries to write to the agent of the Sioux proposing that they send a delegation of their principal chiefs, whose safety he guaranteed, to Red Lake to make an everlasting peace. The delegation was sent and was ceremoniously received by the Old Chief (as we called him) and the people of Red Lake. They were feasted; they smoked the pipe of peace; they buried the hatchet; they solemnly promised eternal friendship. The Ojibways gave them many hundreds of dollars worth of presents of everything they had—Ojibway bead work, wild rice, maple sugar, the softest furs and skins—a liberal portion of all their wealth—and sent them home loaded with gifts. The Dakotas and the Ojibways have been good friends from that day to this. The chief once showed me the prairie on White Earth Reservation over which he was chased by the Sioux when running for his life, and he showed me the grove into which he ran, and finally eluded them.

As showing his natural politeness, I may mention an incident. The Bishop with a party had passed through the Old Chief's village and on about twenty miles towards Cass Lake. The Old Chief wanted to go in that direction, so the Bishop invited him to go along. For some reason he was hindered; but late in the night, after we had finished supper and were lying around the camp-fire, a loud coughing was heard in the woods. This was Med-we-gan-on-int who had come on foot after us twenty miles,—he was then about eighty—but was too polite to come in and enjoy the hospitality of our camp until he had made his presence known and was invited. He was invited, of course, and I remember how he enjoyed the good supper of bacon and beans, coffee and bread, after which we all lay down around the fire.

Another time, he came down to White Earth, ninety miles, and came to my home. I secured a liberal amount of provisions and took him and his brother to the house of an Indian nearby named

Ma-dji-gi-shick (Moving Sky), and installed him, as I thought, comfortably, there. Some hours afterwards I noticed something unusual: a long thing like a log, lying on the snow in front of my wood-pile—it was the depth of winter and it was cold—and going nearer to investigate what this unusual appearance could be, found it was the nearly seven-foot length of the Old Chief lying there wrapped in his blanket. He had taken that way of apprising me that his quarters, or else the food, in the one-room log cabin of the Indian were not altogether satisfactory. I took the hint, and for the remainder of their stay, he and his brother were my honored guests, as they ought to have been from the first.

As an instance of his sagacity, I may mention this: Ex-U. S. Senator Henry M. Rice and party came to buy the Indians' land and pine for the Government, and the pine, he told them, was worth perhaps one hundred million dollars; and he and his fellow-commissioners proposed that that pine should be cut and sold, and, after deducting the expenses of estimating, etc., that the proceeds should be lodged in the U. S. Treasury and the interest thereof paid to the Ojibways annually as annuities; that in that way, and in that way only they would get every dollar that the pine was worth. They all said—Indians, mixed-bloods and commissioners—that it was a good scheme, the best that could be devised. They then asked the Old Chief his opinion. He said, "No! If the Government wants our pine, let it name a lump sum and give it! For if it be left, as this treaty leaves it, so that the white man can make anything out of it in the way of expenses for 'estimating' or anything of that sort, they will fiddle with it, and fiddle with it, and they will never leave it until they have exhausted the entire amount of it in expenses, and the consequence will be that we will get nothing!" The experience that time brought, about 1898, showed that the prediction of the Old Chief was being fulfilled to the letter, for if that noble man, Secretary Hitchcock, of President Roosevelt's cabinet, had not stepped in and stopped all that was going on, after the Chippewa outbreak of Leech Lake and the death of Captain Wilkinson, and the soldiers had startled the country and opened the eyes of the people to what was taking place, the Ojibways would have lost all the hundred million, just as the Old Chief predicted. Now here were people of great experience in affairs, an ex-Senator of the United States, a Roman Catholic Bishop, and other eminent men, all wrestling with that problem, and unanimously coming to a

conclusion as to what was best, and an old Indian, with no experience in public affairs and not one-hundredth part the opportunities of judging that they had, and who did not know a letter of the alphabet, nor any language but his native Ojibway, possessed more sagacity and judgment than they all, and he was the only one who could see just how that thing would work out.

Med-we-gan-on-int was naturally a very great man, as great a man, if he had had the opportunity, as George Washington, whom, in his character, he very much resembled. Like him he was very modest; he never spoke of himself nor anything pertaining to himself; was without any selfish aims and entirely disinterested, and acted always for the good of the people alone. Like him he was never known to do or say a mean thing, for he couldn't. Like him he was always noble, and no one could put their finger on anything wrong about him. Like him he was a perfect ruler, though no speaker, and like him he had a far-seeing sagacity and sound judgment beyond that of all other men.



Some Facts About The American Indian



THE following statistics and interesting facts about the Indians in the United States were gathered by the Indian Office and are for the fiscal year ending June 30, 1911. This information should be carefully studied, as it will reveal the present condition of the Indians and indicate what yet remains to be done in bringing them to Citizenship and Civilization.—*The Editor.*

The Indian population of the United States, exclusive of Alaska, is 323,403.

Out of a total of 31,829 families upon which the Office has information, 23,852 live in permanent houses and 7,977 live in teepees, tents and temporary structures. Of these permanent houses 15,389 have wooden floors.

Including the five civilized tribes, 246,041 are known to wear modern attire; 168,332 are citizens of States and 167,155 are citizens of the United States.

There are known to be 472 missionaries working among the Indians and 458 churches among the Indians.

Of 1,783 marriages, 426 were by tribal custom and 1,357 by proper legal procedure.

The tribal property belonging to Indians is valued at \$291,022,-088.20. The individual property is valued at \$387,544,169.89, a total of \$678,566,258.09.

Eight thousand six hundred and fifty-seven Indians employed in the United States Indian Service during the fiscal year 1911 earned \$1,271,442.74.

Two thousand four hundred and ten Indians employed by private parties earned \$561,306.85.

Twenty-three thousand five hundred and sixty Indians were farming for themselves a total of 613,346 acres. Compilation of the value of the products raised has not been completed.

Forty-four thousand nine hundred and fifty Indians were engaged in stock raising, using 36,890,895 acres of grazing land. The value of stock owned by the Indians is \$14,602,534.05.

Indians engaged in industries other than farming and stock raising, not including Indians employed by others:

<i>Industry</i>	<i>No. Engaged</i>	<i>Value of Products</i>
Basket making.....	3,702	\$29,519
Bead work.....	2,390	18,135
Blanket weaving.....	1,475	66,650
Lace making.....	14	1,500
Pottery.....	2,157	5,269
Fishing.....	3,160	138,950
Wood cutting.....	2,897	131,688
Others.....	5,440	206,095
Total.....	21,235	\$597,806

During the fiscal year 1911, 15,643 Indians received rations, costing \$430,086.45; 5,717 Indians received wagons, tools and implements issued gratuitously to the value of \$200,709.29. These, of course, do not include Indians receiving rations or miscellaneous issues for which they perform labor in payment.

Six million forty-two thousand eight hundred and fifty-two and eight-tenths acres of tribal land were leased for grazing and farming purposes, the rental therefor being \$547,656.59.

To June 30, 1911, 203,071 allotments, covering 32,272,420 acres, have been approved.

There are 71,362 Indian children of school age, 7,951 of whom are ineligible for attendance at school by reason of physical or mental deformities, ill health, absence from reservation, or other reason, leaving 63,411 Indian children eligible for school attendance. Thirty-five thousand seven hundred and fourteen of these eligible children are in school; 27,697 are not in any school. The schools provided have a capacity for 33,748 pupils.

Of 46,258 Indians examined for disease, 7,490 were found to have tuberculosis in some of its forms, and 9,242 were found to have trachoma.

It is estimated that nearly 20,000 of the Indians in the United States have tuberculosis.

Based on an Indian population of 167,389, the birth rate per thousand during the fiscal year 1911 is shown to be 22.96, and the death rate 20.46.

California Indians Need More Schools:

By C. E. Kelsey.*

THE Indian is not yet in such a state of advancement and civilization as would justify the Federal Government to withdraw its protection and provisions for education, which Congress has so wisely provided for. Neither for reasons of expediency or economy would such a course be wise or justifiable. The more we know of the actual present condition of our American Indians, the more we must become convinced that this is, if anything, the most critical period in his history.

With his hands outstretched for the prize of citizenship and individual control of property the Indian is to-day more than ever before in need of honest advisers and a thorough education and training. Until that day comes when he can find such altruistic friends among his neighbors and sufficient school facilities accessible which are provided by the State, it will devolve upon the Government to supply them. And, until the Indian parent has acquired that degree of civilization and economic independence when he can utilize these facilities for his children, there must needs be a disinterested power to help him see the right way and aid him to acquire the arts of civilization.

Hundreds of Indians are now attending public school and the hopeful goal of our work is indicated by this increasing procession to the white man's schoolhouse. The Indian must rapidly awaken to the fact that the public school in America is the school where his people must be educated side by side with the pale face. Our Red brethren must also realize that slowly but surely the Government is withdrawing its guardianship over them and is classing them with white Americans. There is little likelihood, however, that, after these many years of guidance, the Government will do anything but fulfill its whole duty to the Indian.

While Mr. Kelsey draws attention to California only, it may be well to bear in mind what he says when Indians of other States are considered. Nor should our experience with schools and education among the Five Civilized Tribes, which was solved by courage, decision, and justice, be too soon forgotten.—THE EDITOR.



THE Indians in northern California number about 15,000, of whom 1,900 are on reservations. The nonreservation Indians are technically and legally entitled to attend the public schools in the State, but the state of public opinion has been such in the past, and is still such in many localities, that the law is a dead letter and Indians are not admitted to the district schools.

*Special agent for California Indians with headquarters at San Jose, California.

To some extent the National Government has entered into the field, there being two nonreservation boarding schools and eight day schools in northern California.

There are about 3,000 Indian children of school age in northern California, of whom about 400 are on reservations and under the exclusive care of the Government, leaving 2,600 who ought to be in the public schools. Of these 2,600, about 100 are in private or mission schools, 400 in Government Indian schools, 600 in public schools, and the remainder, numbering about 1,500, in no school at all. There are quite a number of small school districts in California which would lapse for lack of sufficient attendance, if it were not for the Indian children. In these districts Indian children are welcome. In metropolitan districts Indians are also received, but in the districts where Indians and whites are both numerous, generally not at all.

Legal proceedings could undoubtedly force Indians into the public schools, but the schools would be boycotted by the whites in that case. We have found better results are achieved by not using force. The prejudice is, I think, slowly decreasing. The number of Indian children in the public schools is slowly increasing. But the increase is too slow to help the present generation. The California code authorizes separate schools for Indian children, if the district officers think proper. This has not been done directly. Five or six districts have been established in Colusa County for the Colus band. We expect to have about 200 more Indian children in school this year than last year. Progress is slow. It has been an uphill fight. But I think we are making progress. In southern California all Indians are provided with schools. There is little prejudice against Indian education there. California is no longer a frontier State, but considerable of the old frontier sentiment in regard to Indians still survives, especially in the more remote parts of the State where our Indians are most numerous.

Editorial Comment

Athletics for the Many.



THE selection of two of Carlisle's students, Louis Te-wanima and James Thorpe, to go to Sweden to represent the United States in the Olympic Games is interesting not only because of the unique success of two aboriginal Americans in Athletics. It serves to recall attention to the system of physical training in vogue at Carlisle. Every boy and girl in the school receives regular instruction in calisthenics, wisely adapted to their needs, and combining indoor and outdoor work of a varied and comprehensive nature. Athletic sports are conducted for the many and the success of this school in sport is due to the fact that all the students take an interest in the sports, and all the boys who are physically sound compete. Numerous teams of a voluntary nature are formed for inter-class and shop competition. Athletics are conducted at Carlisle during the students' spare time, without interference with work or study, and the professional spirit is not tolerated. The teams are clean, emphasis is placed on the good for the many, and a fine spirit of loyalty to the school and friendly competition prevails. Fine sportsmanship and high ideals in the conduct of athletic sports are fostered.

Agricultural Education for the Indian.



IN the adaptation of their courses of study and methods of instruction to the natural abilities and future needs and environment of the pupils, the Indian schools supported by the Federal Government, and of which the Carlisle Indian School is the oldest in age, are years in advance of the public schools in the various States for white children. For years there has been a tendency in our public schools to educate the boy and the girl away from the farm and toward the activities of the city, notwithstanding the fact that a large element of our population is now resident in the country districts, and must remain so for many years to come.

In fact, in thousands of the little red schoolhouses of the coun-

try districts, the course of instruction has absolutely no relation whatever to the needs of the boy or girl on the farm. Little or no instruction is given in inculcating right ideas and sane methods of farming, or in teaching the girl something of the practical duties of home life on a farm.

To a large extent this same method prevails in the city schools, where the education of the pupil concerns itself practically entirely with preparing the less than one-tenth for high school, and giving to the nine-tenths of the school population, which leaves school before the high school, no instruction of a practical character which fits for the dual responsibilities of right living and earning a livelihood.

The Carlisle Indian School lays special stress on instruction in agriculture, because most of the students own farm land and have an allotment of from forty acres of land among the Pima Indians to as high as seven hundred acres of land among the Osage Indians.

This instruction in agriculture is of a most practical character. Thorough instruction is given in the classrooms in nature study and in the elements of agriculture. This instruction is supplemented and amplified on the school farms, which are conducted as nearly as possible in the same way as a thrifty business man would conduct a farm for profit.

It has been found by experience that the instruction in farming is made more thorough when the student is impressed with the value of time, the conservation of labor and the economy of materials; hence, the two large farms in connection with the school have relays of boys assigned to work on them, who handle their work in the same way that a thrifty farmer would. Instead of having fifty or a hundred boys working in a dilettante fashion on the farm, wasting their time and their efforts and gaining an absolutely wrong conception of labor, six or eight young men are assigned at a time and are given the most practical and comprehensive training. We feel that unless a school farm of this kind is farmed intensively and pays, that the boy gains a wrong conception of farm life and an erroneous view of farming as a business.

In too many schools where industrial training is given, elaborate machinery is used and an inordinately large number of boys work at a task, so that when their school life is over and these young people run up against the limitations of their own environment, they become discouraged because they do not possess elaborate machinery or a large force of workmen. In all of its trade activities, and



HOME OF DENNISON WHEELLOCK, '90
 MR. WHEELLOCK IS A SUCCESSFUL ATTORNEY AND REAL ESTATE DEALER, LIVES AT
 WEST DEPERE, WIS., AND IS A FORCE AMONG THE ONEIDAS
 HIS WIFE WAS ALSO EDUCATED AT CARLISLE



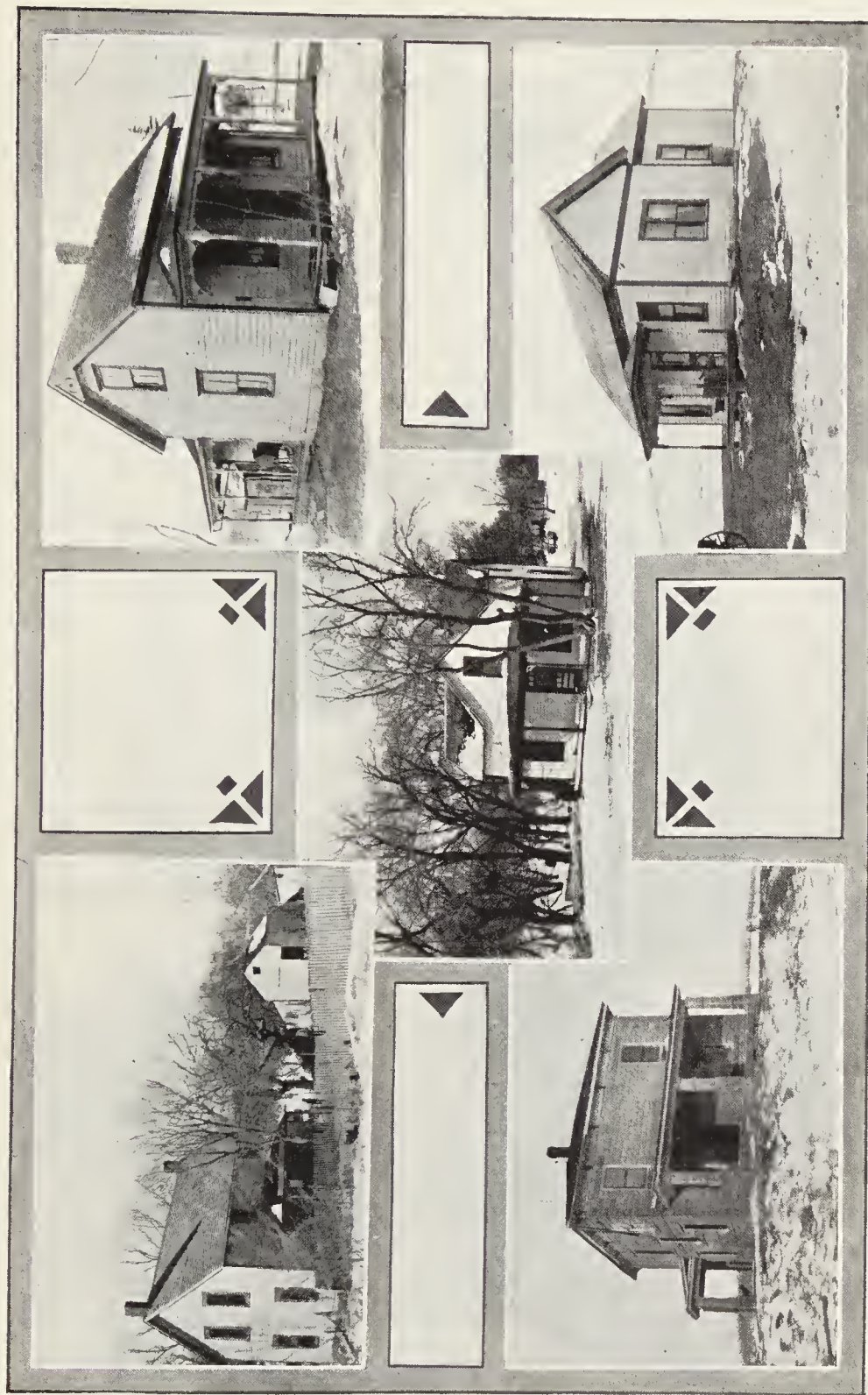
HOME OF C. M. SICKLES, CARLISLE '98
 DR. SICKLES IS SUCCESSFULLY PRACTICING HIS PROFESSION AT TIFFIN, OHIO



HOME OF THE WARRENS, WHITE EARTH, MINN.
BUILT BY MRS. IDA WARREN TOBIN AND HER SISTER AND BROTHERS.—ALL
EDUCATED AT CARLISLE AND DOING WELL

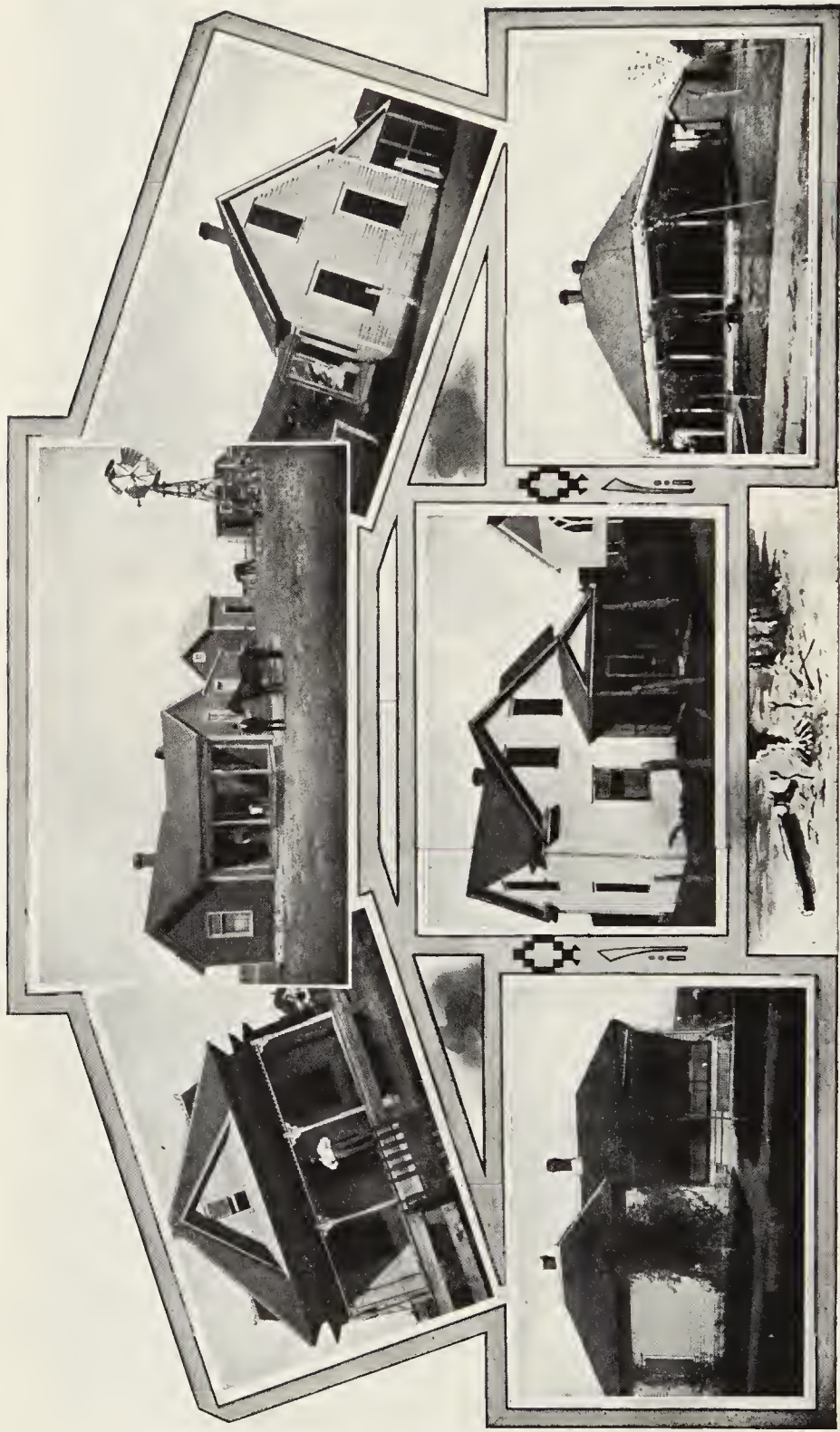


HOME OF JAMES E. JOHNSON, CLASS 1901
DR. JOHNSON HAS A WELL ESTABLISHED DENTAL PRACTICE IN SAN JUAN, P. R. HIS WIFE
IS ALSO A CARLISLE GRADUATE. HE IS A STOCKBRIDGE INDIAN AND WHILE
AT SCHOOL WAS AN ALL-AMERICAN QUARTERBACK.



HOMES OF OMAHA INDIANS WHO WERE AT CARLISLE

1. HARVEY WARNER, POSTMASTER AT MACY, NEB., OWNS A STORE AND VALUABLE PROPERTY.
2. CHRISTOPHER TYNDALL, SUCCESSFUL BUSINESS MAN.
3. LEVI LEVERING, IN BUSINESS AND ACTIVE CHURCH WORK.
4. JOSEPH HAMILTON, PROSPEROUS FARMER.
5. JENNIE LOVING, HOUSEWIFE.



HOMES OF INDIANS EDUCATED AT CARLISLE

ABNER ST. CYR, WINNEBAGO, WINNEBAGO, NEB. JOSEPH DUBRAY, SIOUX, REYNIA, S. D. JAMES WALDO, KIOWA, ANADARKO, OKLAHOMA
 MRS. LAURA PEDRICK, KIOWA, ANADARKO, OKLAHOMA. LEVI ST. CYR, WINNEBAGO, WINNEBAGO, NEB. WM. SPRINGER, OMAHA, WALTHILL, NEBRASKA

particularly in farming, our aim at the Carlisle School is to fit the training for the Indian boy's future environment.

Indians love the open and are fond of feats of strength and skill. Nearly every Indian in the land owns a farm. Since the Indian has been placed on the reservation and allotted, his roaming habits have ceased and he lives more and more in a permanent home. This makes it fundamental that his life occupation be a healthy one. Farming gives him a healthful occupation.

Each year the Indian is making more progress in farming, and in the last few years the acreage which they are farming has doubled. Likewise, the products per acre have increased. Hundreds of the returned students and graduates of the school are farming in the West, and their farms compare favorably with the best farms of white men who live near them. Scores of instances could be cited where Indian School graduates are successful farmers and ranchers, and have been honored by the whites in the communities in which they live.

More and more our public schools for whites must adapt their educational activities to the real needs and the future environment of the child. The Carlisle Indian School is one of the first to "blaze the trail," and hundreds of educators visit the school each year to gain a closer insight into its work, with a view to the application of these lessons to schools for the education of whites.

Denver Loses Inspection Offices.



ENVER is to lose the headquarters of the inspection departments of the U. S. Bureau of Indian Affairs. The change will become effective with the beginning of the new fiscal year, which begins July 1st. The reason advanced is that, for the present, the offices of inspection should be near to the office of the Commissioner, which for obvious reasons is now close to the source of legislation. It is stated that in this way the Commissioner will have the benefit of information by word of mouth concerning conditions at any point in the field. As all records must of necessity be in the Washington office, where they can be referred to whenever information is sought by Congress or members of the Executive branch of the Government, it would cause inconvenience and delay to have

these records in a distant city. The only alternative would be a duplicate set of records, which would be rather expensive. It is also pointed out that, as important decisions are made by the Indian Office, this field force would save time if the members thereof were in actual contact with the administrative machinery at the capital.

There are many strong arguments for the presence of inspection officials near to their field of service which, in the work of Indian affairs, is in the West, and sometime in the future a plan may be envolved for the establishment of headquarters close to the Indian country.

Meeting at Carlisle on Vocational Guidance.



ONE of the most inspiring and instructive meetings held in a long time at the Carlisle Indian School took place Sunday night, June 9th, in the Auditorium, when all the students and members of the faculty of the school were gathered and addresses were made by prominent Government officials and educators on the important subject of getting every young man and young woman of Indian blood into the occupation for which he is best adapted by nature, which fits in his future environment, and which will enable him to render the most service as a worker.

Meyer Bloomfield, the head of the Vocational Bureau of Boston, foremost authority on Vocational Guidance in the country, and who has done so much to bring this issue squarely before educational authorities everywhere, came especially for the conference which was held during the day and after the meeting at night, and to address the school and the students. The movement has had the sanction and approbation of practically every educational organization in the land, and has been endorsed by school boards and societies in many places. The visitors included, besides Mr. Bloomfield, Hon. Robert G. Valentine, Commissioner of Indian Affairs; Mr. John Francis, Jr., Chief Division of Education, Bureau of Indian Affairs; Mr. Felix Frankfurter, the Solicitor of the Bureau of Insular Affairs, of Washington, D. C.; Mr. George Dennison, one of the Assistant Attorneys General of the United States, Washington, D. C.; Mrs. Elsie Newton, a Supervisor of Indian Schools, and her daughter; H. B. Peairs, Supervisor of Indian

Schools, Lawrence, Kansas, and Dr. Joseph A. Murphy, Supervisor of Health in the Indian Service.

The visitors arrived on the noon train and spent the entire afternoon in looking through the school, the various departments of instruction, industries, and the farms. In the evening, the meeting in the Auditorium took place. Superintendent Friedman introduced Commissioner Valentine, and the latter expressed his pleasure in again visiting the school, and dwelt at length on the importance it is to the Indians to learn to earn a livelihood and get into the right kind of work. He spoke of the duties and responsibilities of citizenship, and urged the Indians to rapidly find their special sphere in life. Commissioner Valentine advanced the idea that it is his firm conviction that the Indian problem should be solved, and will be solved, if the right things prevail, in the course of one generation.

Mr. Frankfurter then spoke of the importance of Vocational Guidance and the fact that the War Department had sent Mr. Bloomfield to Porto Rico to make an exhaustive study on this subject for our island possessions. He told something of the life and work of Mr. Bloomfield, and encouraged the idea which is now having so much attention, of unifying the work of education and associating it definitely with life.

Mr. Bloomfield discussed the problems, the aims, and the ideals of Vocational Guidance, and of industrial education generally. His address was received with enthusiasm and made a most marked impression on the Indian boys and girls. He told them of the value of every man and women being able to do something in the way of productive industry with their hands, and he demonstrated conclusively the importance not only of the right kind of training, but of the right purpose in life and the proper selection of a life work. The meeting was enlivened by some fine music by the school orchestra and impressive singing by the student body.

A lengthy conference was held after the meeting, at which the problem of Vocational Guidance was discussed in its relation to Indian Education. It is expected that this work will be taken up for the entire Indian Service. Commissioner Valentine is very much interested in the subject and enthusiastic as to its value. A comprehensive plan will be worked out to acquaint the various teachers in the Indian Service with the subject, and it is probable that specialists will be appointed for the various schools to act as vocational assist-

ants, to give advice to the young men and young women of Indian blood who are educated in the Government schools.

All visitors spoke highly of the plan of education which the Government has inaugurated for the Indian, and went away enthusiastic friends and advocates of the spirit of education which prevails at Carlisle. After an enjoyable visit the party left on Monday morning.

Book Review

THE INDIAN SPECIAL

BY ESTELLE AUBREY ARMSTRONG. New York City: The Bookery Publishing Co.

"THE Indian Special" concerns itself with a story of the life on some Indian reservations. The schools chiefly noted are: "The Seneca," Wyandotte, Okla., "Crow Creek," South Dakota; and "Carlisle," Pennsylvania. The various chapters tell of the experiences of a new employee in the service of Uncle Sam, and are rather amusing in places. Here and there throughout the book are passages that are informing and worth while, and many a compliment has been paid the Carlisle School.

There is so much to write about in connection with Indian affairs, by the telling of which good can be done and Indian civilization promoted, that, after looking over this volume, we are impelled to say, "The same amount of effort devoted to another theme of Indian life, or a different method of treating the subject matter of this text,

would probably have afforded the author more satisfaction and delight, and accomplished a greater modicum of good."

Withal the book is rather cleverly written and many humorous incidents are related.

INDIAN TRIBES OF THE LOWER MISSISSIPPI VALLEY AND ADJACENT COAST OF THE GULF OF MEXICO

BY JOHN R. SWANTON, Washington, D. C., Bureau of American Ethnology.

THE tribes and region with which this volume deals should be of unusual interest to the ethnologist and archeologist. The lower Mississippi Valley is one of the richest fields of exploration in the entire United States and has been peopled by some of the truly great tribes of American Indians.

In this treatise Mr. Swanton has, to quote from his introduction, "attempted to furnish as complete an account of

the history of each tribe and the ethnological facts concerning it as the published material renders possible."

This research was supplemented by personal investigation by the writer in the field, particularly with the remnants of the Natchez, Tunica, and Chitimacha tribes.

Valuable linguistic classifications of the tribes were made and this important work is supplemented by a study of the present condition, habits, customs and history of these people. The whole volume is profusely illustrated with a very fine collection of views of the people, their homes, and the local scenery, together with some excellent pictures of the basket industry among the Chitimachas.

INDUSTRIAL ARITHMETIC FOR GIRLS' TRADE SCHOOLS.

BY MARY L. GARDNER AND CLEO MURLAND. D. C. Heath & Co., New York, 1911.

WITH the rapid spread and growth of vocational training in the land, special books relating to various vocations necessarily have to be produced. Trades training brings into being new methods and processes in education, and special texts adapted to the subject will be needed in the classroom and in the workshop.

Industrial training which recognizes only the manual side of the work and deals exclusively in training for skill is as one-sided as purely academic training for those who expect to make a living at some trade. Hence the building up in the student's mind of the

right conception of his future work, and giving him the theoretical and technical backing for his trade will make of him a more intelligent and hence a more useful workman. This volume on arithmetic, as applied to the work taught in Girls' Trades Schools, is a step in the right direction. It shows careful preparation, and the illustrations and selection of problems are of a most practical character. It presupposes a familiarity with the fundamental processes in arithmetic and aims to give the girl a more comprehensive knowledge of the conditions of labor, cost of materials, and processes of the industries usually taught in a Girls' Trades School.

DICTIONARY OF BILOXI AND OFO LANGUAGES

BY JAMES OWEN DORSEY AND JOHN R. SWANTON, Bureau of American Ethnology.

THIS dictionary was originally begun by the late Rev. James Owen Dorsey and though he performed a large amount of work on it, his untimely death left the unfinished manuscript to be gotten ready for publication by Mr. Swanton. The scientific labor has been performed with fidelity and thoroughness and the finished volume will be recognized as comprehensive and authoritative. The Biloxi tribe is related to the Siouian family, particularly to the tribes of that family which lived in the East. The material on Ofo was collected by Mr. Swanton in 1908 from the last survivor of that tribe. The book will be interesting and of value to ethnologists and students of the Indian.

Concerning Ex-Students and Graduates

THE most cordial relations have always been maintained between the Carlisle Indian School and its many thousands of graduates and returned students. A most active and flourishing Alumni Association assists in keeping the returned students in touch with the school and its activities. Superintendent Friedman considers this matter one of the most important with which he is charged, and writes thousands of letters of greeting and encouragement each year to the old students. Large numbers are found employment, and larger numbers are returning to visit the school each year, where they receive a cordial welcome. A few out of the many replies from ex-students to commencement invitations are herewith published, which are full of intrinsic worth and human interest. What splendid achievements in civilization, and rapid and thorough progress toward the best citizenship, is breathed in the spirit and story of these letters!

MRS. ALVAH F. GREAVES (Florence Hunter), Class 1908, is located at Boyertown, Pa., where her husband has just bought a drug store. Mrs. Greaves is herself a graduate of a school of pharmacy in Philadelphia and assists her husband in his work. She says: "Most of all I appreciate the things which I learned while at Carlisle which now make my housework easy, so that I can do it all myself."



A GOOD letter comes from Mr. and Mrs. Lawrence Mitchell, both Carlisle students, now located at Wilmot, S.D. Mrs. Mitchell was Dora LaBelle, Class 1907. "Each year about commencement time our thoughts are with you. We hope some day to have the pleasure of visiting the school. We wish the outgoing class the best of success and would have them remember that 'Perseverance is the only way to success.'"



Mr. J. M. PHILLIPS, a former student, is now located at Aberdeen, Washington. He says, in a letter to the Superintendent:

I am out of office now and have been sticking pretty close to business getting back my practice. We are getting along well and will always keep alive our interest in Carlisle.

William Hazlett and family are living here. He is in the real estate business and has an excellent family.

William Paul married an Aberdeen girl of good family and they are living in Portland. Paul graduated from Whitworth College, Tacoma. He is now working in a bank.

There are many Carlisle graduates that are not so fortunate in the positions they

hold, but most of those I have met can give very good accounts of themselves. And, after all, it is far more important that the majority of us be satisfied and successful in the commoner walks of life.



HENRY ROMAN NOSE, writes from Bickford, Oklahoma, that he will not be able to attend commencement and sends greetings. Henry is one of the first Indian young men who came to the Carlisle school. He is one of the prisoners taken to Florida, then to Hampton, and finally to Carlisle.



DR. CALEB M. SICKLES, Class 1898, is still at Tiffin, Ohio, practicing his profession. He says:

I have had various experiences since I left the school. My first experience was to work my way through college, at which I succeeded. My second experience was to come to a strange town and open up an office and wait, yes wait, for people to come in and have their teeth fixed. I could relate other experiences, but to come to the point, I would say that the best way to meet these experiences is to meet them with a good education. It would be a good thing if all the members of Class 1912 could attend college. It would give them a wider range of thought and fit them better to fight the battles of the world.



MINERVA MITTEN, Class 1902, who has not been heard from for a number of years, writes, "I am happily married and comfortably settled on a farm. My husband, while he has not had the advantages of schooling, can prove the old saying that experience is the best teacher. It is our aim

in our home to live the lives of Christians, to do the best work possible, stand firm for that which is right and to be true and honest in all our dealings.

"Like many others who have been to the government schools, I did not appreciate fully what was being done for me there until I left the school and came in contact with the world and its struggles. Then I found I had not finished but just begun."

Minerva is married to Daniel Williams and lives at Sanborn, New York.



LOUIS MISHLER, Class 1897, writes from Chippewa Falls, Wisconsin:

It has been 15 years since I left Carlisle, and I cannot recall writing one word of encouragement to its students. I often wish that I had the opportunity of the year and a half that I was at Carlisle before me again. What an increase in all its branches of education I could now make!

When I look at my diploma and it tells me I am a graduate of Carlisle, I often wish I had never been presented it. You will wonder why I make this statement. There is a reason for it and I will explain. First, I was not at Carlisle long enough to gain the highest mark in my studies and a thorough knowledge of my trade, a printer. Second, I did not utilize every hour to hard study.

Just a few words to the Class 1913. Do not be a dreamer. Air castles were never built to stand. When you enter the Senior Class make sure your foundation is solid and then build to the limit, which is heaven. Make every minute of the year one never to be regretted.

To Class 1912, it can be said truthfully, Carlisle has given you one of the greatest gifts of life. It has started you right and if continued will spell you success for all with one more crown for dear old Carlisle.

How I would love to be with you commencement, but it is impossible. I have a wife and three children and it takes every dollar I can earn to give them the comforts of a home. They are the pride of my life.



FRANK M. TYNDALL, Macy, Nebraska, writes an interesting letter telling of his work. He says, "I have been trying to do what I learned at Carlisle. I am farming and have cows, horses, hogs, chickens, and goats, and am much interested in my work. Last year, I put in 95 acres of corn, and

with hired help, I gathered in about 3000 bushels of corn. I hope the Carlisle school will never be abolished, for it is doing a great deal for the Indian."



MILLIE BAILEY writes from Sisseton, S. Dak., that she and her sister Edith, also a Carlisle girl, will not be able to come to commencement. "Edith is teaching school. Perhaps it will please you to know that Edith is considered one of the best teachers in our county. As for myself, I have to be the home girl."



MAUD SNYDER PIERCE, Class 1903, who is an invalid at her home in Irving, New York, writes a cheery letter to the outgoing class. She tells them that if they will remember Carlisle's teachings and will try not to be easily discouraged, they will win out in life's battle.



ORLANDO KENWORTHY, an ex-student, is an interpreter for the Osages at Pawhuska, Oklahoma. He sends greetings and writes appreciatively of what the Carlisle school has done for him and all the Indian boys and girls who have been here.



WILLIAM LITTLE ELK is now located at Watonga, Okla. He left Carlisle in 1881 and has since that time been working at various things. He has been employed in the Indian Service a good part of the time.



BUMBLE BEE, ARIZONA.

*To the Superintendent
Indian School, Carlisle, Pa.*

DEAR SIR: It is going on 32 years since I entered your institution (being a lonely Apache Indian from Fort Laramie, Wyo.) in the summer of 1880, by the request of General Wesley Merritt, who was then a Colonel of the 5th U. S. Cavalry. The school had only 365 pupils. I remained there two years, then asked Captain Pratt to let me out on a farm where I could go to public school and earn money. He sent me to Ohio. I stayed with a good family and went to district school for nearly 2½ years. Then I made my way to Kansas, found work on some farms and went to a

university for one year. In 1885, I joined the soldiers again and made my way back to this country, my motherland. I was a scout while Geronimo was on the warpath. I was employed as issue clerk in the Service for four years until the civil service reform went into effect. I have not had work under the Government since 1894.

I would like to have the paper printed at the school. I am growing old and weak and cannot write as I used to write.

Very respectfully,
MICHAEL BURNS.



GEORGE CAREFELL, an ex-student, is now located at Duluth, Minn. He says:

My advice to the graduating class would be to start out in the world and work in some city. My experience has been that one can do better there. I have been working for Marshall & Welles Hardware Company for three years and enjoy my work.



GREETINGS come to Class 1912 from John B. Ortego, now located at Pala, Cal. He is in business there and reports show he is doing well.



MARY NORTH TASSO, writes from Kingfisher, Oklahoma, that she and her husband are happy in their farm home. She says:

I always do my duties as I was taught at Carlisle. I lived out in the country there and learned many useful things. I take care of my chickens and raise more every spring. I love to be on a farm, make garden, raise vegetables and other good things to eat. We are making our own living and try to live like the good white people and be honest in all our ways and towards our neighbors.



JOHNSON OWL, a Cherokee and an ex-student, is a successful merchant at his home in Swayney, North Carolina.



ZIPPA METOXEN SCHANANDORE writes from Lac du Flambeau, Wis., where her husband, Thomas Schanandore, also a Carlisle boy, is working in a saw mill. We have good reports from these two Carlisle students and learn that they are both doing well. They have a nice family and are educating them the best they can.

ROBERT JOHNSON, an ex-student, writes from Kamiah, Idaho:

I would like to visit the old school, but my farm work and other duties prevent. It will be but a few years more until I will take a trip over with my children to place them in school there. My oldest boy is now as much interested in Carlisle as I am.



NED E. BRACE, Carnegie, Oklahoma, says that on account of press of business he will be unable to attend the commencement. "I am farming 320 acres of land and as we have had three years of crop failures, I think I should begin work soon this spring as we have more rain and snow now."



MRS. BETSY COLLINS ERMATINGER, an ex-student, is now living at Sarnia, Ontario. She says:

I owe much to the benefits I received while at Carlisle. My good husband and I live with our five children in the heart of the city of Sarnia. Three of the children go to school every day. We own our home.



SUMNER STACY RIGGS, is engaged in the mercantile business at Fay, Oklahoma. His duties will prevent his attending Commencement.



PATRICK VERNEY, Class 1909, is located at Ketchikan, Alaska. He says:

While I was at Carlisle as a student, I did not think much about the privilege the students had and the good there is in Carlisle until I had been away from the school for a time. I have always been at work since I left the school, mostly at printing. I am still employed at this trade. I am trying with the best of my ability to live and lead a respectable life and keep my good character and thus to make a good and worthy citizen. I am proud that I am a Carlisle graduate and will always be loyal to Old Carlisle.



REUBEN QUICKBEAR, a Sioux and a member of the first party of pupils to come to Carlisle in 1879, has been elected one of the commissioners of Millette County, South Dakota. Mr. Quickbear is a leader among his people, the Rosebud Sioux.

The Optimist

THE optimist lives under a clear sky; the pessimist lives in a fog. The pessimist is confused; he hardly knows where to go, what to do or how to act; the optimist is in tune with the harmonies of nature and discerns distinctly the onward path that lies before him. The pessimist hesitates, and loses both time and opportunity; the optimist makes the best use of everything now, and builds himself up, steadily and surely, until all adversity is overcome and the object in view realized. The pessimist curbs his energies and concentrates his whole attention upon failure; the optimist gives all his thought and power to the attainment of success, and arouses his faculties and forces to the highest point of efficiency. The pessimist waits for better times, and expects to keep on waiting; the optimist goes to work with the best that is at hand now, and proceeds to create better times. The optimist is an inspiration to everybody; the pessimist is a wet blanket. The pessimist pours cold water on the fires of his own ability; the optimist adds fuel to those fires. The pessimist links his mind to everything that is losing ground; the optimist lives, thinks, and works with everything that is determined to press on. The pessimist places a damper on everything; the optimist gives life, fire and go to everything. The pessimist repels everything; the optimist attracts everything. The pessimist fights the wrong; the optimist works to increase the power of the right. The optimist is a building force; the pessimist is always an obstacle in the way of progress. The pessimist lives in a dark, soggy, unproductive world; the optimist lives in that mental sunshine that makes all things grow.—SELECTED.

Carlisle Indian Industrial School

M. Friedman, Superintendent

LOCATION. The Indian School is located in Carlisle, Pa., in beautiful Cumberland County with its magnificent scenery, unexcelled climate and refined and cultured inhabitants.

HISTORY. The School was founded in 1879, and first specifically provided for by an Act of the United States Congress July 31, 1883. The War Department donated for the school's work the Carlisle Barracks, composed of 27 acres of land, stables, officers' quarters and commodious barracks buildings. The Guardhouse, one of the school's Historic Buildings, was built by Hessian Prisoners during the Revolutionary War.

PRESENT PLANT. The present plant consists of 49 buildings. The school campus, together with two school farms, comprises 311 acres. The buildings are of simple exterior architectural treatment but well arranged, and the equipment is modern and complete.

ACADEMIC. The academic courses consist of a carefully graded school including courses in Agriculture, Teaching, Stenography, Business Practice, Telegraphy and Industrial Art.

TRADES. Instruction of a practical character is given in farming, dairying, horticulture, dressmaking, cooking, laundering, housekeeping and twenty trades.

OUTING SYSTEM. The Outing System affords the students an opportunity for extended residence with the best white families of the East, enabling them to get instruction in public schools, learn practical house-keeping, practice their trade, imbibe the best of civilization and earn wages, which are placed to their credit in the bank at interest.

PURPOSE. The aim of the Carlisle School is to train Indians as teachers, homemakers, mechanics, and industrial leaders who find abundant opportunity for service as teachers and employees in the Indian Service leaders among their people, or as industrial competitors in the white communities in various parts of the country.

Faculty	75
Total number of different students enrolled last school term.....	1192
Total Number of Returned Students.....	4693
Total Number of Graduates	583
Total Number of Students who did not graduate.....	4110

RESULTS. These students are leaders and teachers among their people; 265 occupy positions with the Government as teachers, etc., in Government schools; among the remainder are successful farmers, stockmen, teachers, preachers, mechanics, business men, professional men, and our girls are upright, industrious and influential women.





Date Due



TRENT UNIVERSITY



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